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## TranceNet: What's Your Mantra Mean?

### Or When Is a Meaningless Sound Not Meaningless? When It's a Tantric Name of a Hindu God

Primary-source selections below give much more detail, but "Table 1" lists common TM mantras with their associated gods. (Please note that English orthography varies somewhat, but the Sanskrit is basically the same in all sources quoted. Also the termination consonant, either "m" or "ng," known as the Candra-bindu, are both the same nasal in Sanskrit and don't appear to change the meaning.)

What's Your Mantra Mean?

<b>TM Mantra</b>	<b>Garland</b>	<b>Sastra</b>	<b>Tantra</b>	<b>Devata</b>
ENG, EM, EN GA, EMA, AI NG, AIM, AI NGA, AIMA (essentially the same bija mantra)	AIM	AIM	AIM	Saraswati, Devi of learning, music, speech, the fine arts
SHIRING, SH IRIM	SHREEM	S'RÍM	S'RÍM	Mahalakshmi or Lakshmi, Devi of wealth
HIRING, HIRI	HREEM	HRÍM	HRÍM	Bhuvanesvar

M				i, Mahamaya
KIRING, KIRIM	KREEM	KRÍM	KRÍM	Devi Kalika
SHYAM, SHYAMA				Krishna
RAM, SHRIRAM (RAM plus SHRI, see below)	RAM	RAM	RAM	Agni, Deva of Fire

For a comprehensive discussion of how TM teachers picked your mantra, see Mike Doughney's MINET.ORG. (We know of some mantra lists that differ from MINET's in minimal ways.)

According to Tantric scholar Sir John Woodroffe's *Garland of Letters*, Indian scriptures such as the *Tantra of the Great Nirvana*, and commentaries on the *Mantra Sastra*, the TM mantras are hardly secret. They have been widely available throughout India for centuries. They are known as *bija* or seed mantras, used to worship various devatas or Hindu dieties.

The Maharishi himself, in a quote from the *Beacon Light of the Himalyas*, admits that the mantras he dispenses invoke householder gods: "For our practice, we select only the suitable mantras of personal Gods. Such mantras fetch to us the grace of personal Gods and make us happier in every walk of life." (*Beacon Light of the Himalyas*, Maharishi [Bala Brahmachari] Mahesh Yogi [Maharaj], 1955, p. 65)

Where Did the Maharishi Learn the Mantras?

According to sources quoted in Paul Mason's *The Maharishi* and a current Shankracharya and co-disciple of the Maharishi's dead master, Guru Dev, the TM mantras do not come from the tradition of Shankara.

Where do they come from?

There is some indication that the Maharishi patterned his teachings about mantra-based meditation after Swami Sivananda. Sworn court documents from the Kropinski trial point out striking similarities. And Sivananda's career in Rishikesh, around the time Guru Dev (the Maharshi's master) died, clearly parallels the Maharishi's own.

About Mantra Selection Criteria

MINET.ORG details the age and sex criteria that TM used over the years to select mantras.

But there's more to the story.

On TranceNet editor John M. Knapp's TM Teacher Training Course (Leysin, Switzerland, 1978), one of the course participant's questioned the Maharishi closely about mantra selection. (From Knapp's personal transcriptions.)

The criteria you gave us say, 3 to 5 and 5 to 10 years. Which mantra do we use if they are 5?

"Three to five must mean until five. After that we use the next mantra."

What if it's the student's birthday?

"The age they are that day."

What if it's their birthday tomorrow or next week?

"The same. The age they are that day."

What if a "lady" lies about her age on the initiation form?

"That's not our concern," the Maharishi giggles. "The teacher is not responsible for a student's karma."

What if a TM teacher makes a mistake?

"It doesn't matter much," the Maharishi replied in apparent amused exasperation. "All the mantras are good for all the people."

So much for the TM movement's claims of unique mantras, scientifically selected according to ancient and secret formulas from the Shankaracharya tradition.

### Advanced Techniques & What TM Teachers Knew

As TM teachers we were officially told repeatedly that "the mantras had no meaning for the meditators."

Like a lot of the language in the TM movement, this was fairly weasely. You'll notice that the statement doesn't read, "the mantras have no meaning."

Most of us as insiders understood this to mean that they had no meaning for the meditators, because we didn't tell them the meaning.

We saw tapes of Maharishi where he repeatedly explained that the sounds of the mantras, especially as one approaches transcendence, had the effect of summoning very refined "impulses of creative intelligence." In other tapes, he explained that the "impulses of creative intelligence" or "laws of nature" were devas such as Indra, Agni, and so forth. He also explicitly said that in the proper state of consciousness, that repeating the name of "impulses of creative intelligence" in Sanskrit had the effect of creating or summoning the "form."

Nearly every TM teacher knew from reading "Beacon Light of the Himalayas," from other TM teachers, and so forth that the mantras are actually the names or invocations for Hindu devas. In the 70s, Time magazine and other

publications printed lists of translated mantras. Nearly every teacher had read such articles and knew that the mantras had meaning.

Finally, every TM teacher had to memorize and pass innumerable tests on the word-by-word vocabulary in the puja. So every single TM teacher in the world is well aware that the word "shri" means "glorious or self-effulgent," and "namah" means "I bow down."

So any TM teacher who tells you that they don't know that the advanced techniques mean "I bow down to the glorious [deva]" is lying to you. For instance, the technique "SHRI AING NAMAH" translates as "I bow down to the glorious AING [Saraswati]."

For TM-EX's explanation of advanced techniques, see Mike Doughney's MINET.ORG [Note that there are other versions of the advanced techniques.]

## **THE VARIOUS IMPLICATIONS**

### **ARISING FROM THE PRACTICE OF TRANSCENDENTAL MEDITATION**

#### **AN EMPIRICAL ANALYSIS OF PATHOGENIC STRUCTURES AS AN AID IN COUNSELING**

**INSTITUTE FOR YOUTH AND SOCIETY  
BENSHEIM**

**[1980]**

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## **FORWARD**

Eastern religions and meditation systems are attracting an increasing number of followers in the federal republic of Germany in recent years. One of these is Transcendental Meditation (T.M.). Emerging from a religious subculture, the T.M. movement has achieved a great deal of success through its claims to be scientific and efficient in all areas of society, as well as its very effective advertising methods and organized public appearances.

While in public the T.M. movement only reports on positive effects of transcendental meditation, a rather different story has become known through parents and ex-meditators. The INSTITUTE FOR YOUTH AND SOCIETYS' research branch has for some years occupied itself in a study of youth- oriented religious organizations, their world-view, teachers and practices; in particular transcendental meditation. In addition to that, the counseling and welfare of ex-meditators and their parents become of increasing importance. Out of this theoretical as well as practical involvement with them, evolved the particular standpoint and aim of the research.

The following study was commissioned by the Government Ministry of Youth, Family, and Health, the physical and social implications of the practice of T.M. being of primary interest. The investigation has as its aim to systematically establish the motives of an individual for beginning T.M., the implications of the practice for this individual and his social circle, as well as to pinpoint the reasons for a voluntary or involuntary ceasing of the practice of T.M. meditation, or, in some cases, individuals distancing themselves from the movement. Moreover the relationship between the underlying world view, inherent in T.M., and the practice as presented to the public was analyzed as to its effect on some individuals. Besides this analysis, a

statistical evaluation was carried out, which, owing to a shortage of time, has not been included in this study. The study offers an introduction into the teaching and practice of T.M. based on the movement's own presentation of itself and its aims, which in turn lead to the hidden religious background. In a further part of the study our findings (based on the collected data), will be presented with emphasis on various areas, for example the career and social fields, physical and mental health, perception of reality.

The interviews were carried out throughout the entire country with the assistance of the accumulated bodies for the protection of youth.

(Interesse Gemein - Schaft Jugendschutz).

Our thanks are due to professor Bernhard Kraak of the Institute for International Educational Research (Institut für Internationale Pädagogische Forschung), for his help in the construction of the questionnaires. Our special thanks to Christe Fleck, who was responsible for the transcription of taped interviews, and who, together with Renata Habsapfe and Gert Becker, prepared the manuscripts. Thanks are also due to Angela Ludwig, Maria Kaipling and Cornelia Geister for proof-reading. It is our hope that this study will be able to be used in the counseling of ex-meditators, and those indirectly affected by the practice of T.M.

## **1. TRANSCENDENTAL MEDITATION - INTRODUCTION TO THE TEACHING AND PRACTICE**

Only a concise representation of the teachings and practice of T.M. can follow in the framework of this study. A more elaborate portrayal can be found in the following: "Die Macht der Süßen Worte, die Bewegung der Transzendentalen Meditation" (The Power of the Sweet Words, the T.M. Movement) by M. Milderburger and A. Scholl, Wuppertal 1977. "Indische Mission und neue Frömmigkeit in Westen" (Indian missions and new

religiosity in the West) by R. Hummel, Stuttgart, 1980.

## **1.1 THE FOUNDER**

Maharishi Mahesh Yogi, the founder of the T.M. movement, describes himself as a disciple of Swami Brahmananda Saraswati (1869 - 1953), who, for the last twelve years of his life was the Jagadguru Shankaracharya of Jyotir Math, the most northerly of the four Indian monasteries which are traced back to Shankara. Only a small amount of information concerning the earlier life of Mahesh Yogi have been made public. He was born Mahesh Prasad Varma in 1918 in Jabalpur, into a Kayastha family. He studied physics in Allahabad and won a Bachelor's degree in 1940. Physical-technological thinking (though not in its modern guise), stamped his interpretation of Hindu texts. He speaks in his commentary to the Bhagavad Gita repeatedly of "the mechanics" of liberation, "the mechanics" of evolution, of nature, etc. In his *The Science of Being and the Art of Living* the "mechanical path of God- realization" (possible through T.M.), is the highest and most complete path. His interest in the role of physics in the functioning of inner pressures deeply influence this understanding of meditation. (Compare R. Hummel 1980, page 93F)

## **1.2 HISTORY**

Mahesh Yogi spent twelve or thirteen years as a disciple of Swami Brahmananda. After his death in 1953, Mahesh Yogi returned for two years to Uttar Kashi, to there begin public appearances in Madras and other parts of India. In 1953 he founded the "Spiritual Regeneration Movement", which he traced back to the inspiration of Swami Brahmananda Saraswati. This embodied a thousand year old tradition, or so it recounted in the T.M. movement.

"Unlike so many other techniques, which emphasize how difficult it is to

achieve pure consciousness, this tradition has always maintained that this experience was easily open to all. According to the tradition, the knowledge about the technique has been spread only a few times in known history, i.e. during the times of Krishna, Buddha, and Shankara by Harold H. Bloomfield, M.P. Caine, D.T. Jaffe and R.B. Kroy. Dussaldorf-Wen P 59)

It was the idea of Mahesh Yogi's to make this easy technique available to all people in our time: this is how the development of the T.M. movement is presented to its followers today. Out of this comes what T.M. now claims to be: "...the world movement, which teaches a universal meditation technique, that can bring to everyone increased health, achievements and fulfillment". (p. 64)

In India itself Mahesh Yogi had little success. As against that, he won a growing following in the west, especially among students in the United States. Because of this, he transferred more and more of his sphere of activities to the United States and Europe. S.I.M.S., the "Students International Meditation Society" was founded. Around 1967 the previously little-known yogi enjoyed a brief spell of publicity through the interest and involvement of the "Beatles". After that the T.M. movement developed without any great success. It was only as a result of the rising interest in meditation generally that the big upsurge came. This can best be seen in the growing numbers of meditators who enrolled in three to eight month teacher training courses, in order to spread further the meditation technique of T.M. and the "Science of Creative Intelligence".

The first teacher training course in India in 1961 had sixteen participants, among them five Germans. The second did not take place until 1966. Since 1970 three courses a year have been held, first on Mather, where Maharishi rented twelve hotels, and in more recent years, in Seelisburg, Switzerland. By

the middle of 1973, six thousand meditators had become teachers.

In the beginning of the western phase of the movement, Mahesh Yogi appears to have transmitted his message largely in a religious context. It is only in the book "The Science of Being and the Art of Living" (published in India in 1963, and in English 1966) that a determined attempt is seen to interpret Transcendental Meditation in the context of western scientific thought. In order to gain access to American schools and universities, the propagation of T.M. adapted itself to the needs and methods of the West. T.M. was recommended as a method to combat stress, everyday situations etc. and was taught in courses, for which fees were paid. The religious practices and content were restricted into the esoterical central core of the movement, where they continued to play an important role. T.M. presented itself to the public increasingly as a scientifically proven method of relaxation. It succeeded in obtaining open public funding in the U.S.

To this end, a private high school was founded in Fairfield, Iowa (U.S.A.) the "Maharishi International University" (M.I.U.).

The high point of the T.M. movement was reached in 1975, when the "Age Enlightenment" was proclaimed, and in 1976, when the "World government of the Age Enlightenment" was set up in Seelisburg. The World government would like to play the role of parents in the family of nations, to stand beside governments and aid them as advisors, and it promises to condition the trends of the time, and in doing so, to create ideal society. The following ten ministries are designed to serve in this task:

Ministry for:

Development of Consciousness

Natural Order and Justice

Cultural Integrity, Invincibility and World Harmony

Education and Enlightenment

Festivities and Fulfillment

Wealth and Progress

Information and Inspiration

All Possibilities: Research and Development

Capitals of the Age of Enlightenment

Health and Immortality

Apart from the T.M. ministers in their ministries, there are also governors who are responsible for the "capitals" of the age of enlightenment.

In 1977/78 the sidhi program was presented to the public: this constituted blundering into the area of the para- psychological and the occult. Pictures were published of people flying in defiance of gravity. It was further promised that meditators, through the practice of the sidha-program, would be able to fly, go through walls, have contact with outer space, etc., and that the program would lead to a better development of consciousness. This propagation of the inner-movement concepts of T.M. did however lead to public skepticism as to scientific character and reliability of the method of meditation, billed as a relaxation technique. On the other hand, the sidhi courses offered caused many meditators to become more deeply involved in T.M. and expose themselves much more to its theory and practice.

(According to the evidence of the chairman of the T.M. association of lawyers, there were 20,000 sidhas in 1979, 3,500 of those from West Germany).

The movement had to undergo a severe backlash in 1977, when a court in New Jersey (U.S.A.) confirmed the religious character of T.M. and the teaching of T.M. in its verdict and this paved the way to an end of public funds for T.M. in that state. That did not stop the "Union of German doctors

for the promotion of health through transcendental meditation", in a memorandum of the federal government, to demand the introduction of T.M. into preventive medicine, thereby, informal and formal education. By July 1978: up to one thousand people a month were being initiated into T.M. After that, initiation figures sank steadily and reached their lowest ebb in January 1980, when only one hundred started the practice. On account of the drastic reduction in figures for newcomers, the T.M. Organization now recruits above all from meditators, who are obliged to further courses and work in the organization. Since 1979 there have been aspirations to set up so-called 'Sidha-lands', economically self-sufficient co-operatives. They offer meditators the opportunity to retire from the realities of social intercourse, and to secure a modes of livelihood through work in one of the firms or ventures run by the T.M. movement, and outside of work they can meditate without the disturbances of social obligations. Planned as well are their own schools, which will teach curricula structured in accordance with the T.M. program and its teaching.

### **1.3 ORGANIZATION**

The organization is rigidly aligned to the international headquarters in Seelisburg Switzerland, the "World Plan Executive Council" (WPEC) and "the world government for the age of enlightenment", as well as the throne/seat of Mahesh Yogi. The actual basis of the movement are the world-plan centers, the local centers in which one or more T.M. teachers and "governors" spread the T.M. program. Centers of regional importance are called "capitals of the age of enlightenment". Apart from these, there are so-called "forest academies", in which further courses are offered.

The T.M. movement is split up into different individual organizations, which are however closely co-ordinated. They represent different functions and

aspects of the program. The most important are:

- G.T.M. - Society of the World Government of the age of enlightenment (umbrella organization)
- SIMS - Students International Meditation Society
- The German MERU Society (a registered society), attached to the Maharishi European Research University (MERU) in Weggis, Switzerland, which represents the "scientific" Program-of the movement.
- IMS - The International Meditation Society, German association.
- SRM -Spiritual regeneration movement.
- SFSI -"Stiftungsfonds Schofferischer Intelligence" (The trust fund of creative intelligence).
- "The Association of German doctors for the promotion of health through transcendental meditation", Schleddehauser.
- Association of lawyers: Institute for natural law and order.
- The union of German educationalists for ideal education through the program of transcendental meditation.

## **1.4 STATISTICS**

According to its own estimates (of spring 1979), there were then about one thousand five hundred centers, with fourteen thousand teachers and four thousand "governors" in one hundred and forty countries. The number of those initiated into T.M. was judged to be near two million.

In the Federal Republic of Germany there were over seventy centers with approximately one thousand teachers and three thousand five hundred Sidhas. About seventy three thousand five hundred people were initiated into T.M., 28.8% of which were under twenty five years of age. (see diagram

The number of active participants is actually much smaller. On the one hand about 50-80% of those initiated give up T.M, for various reasons, on the other, many meditate without contact of any kind with the organization, and have no part in its many activities.

## **1.5 ACTIVITIES**

The T.M. movement gives as its aim the spreading of the T.M. technique "in order bring about the full potential of everyone and to create an ideal society, under the auspices of the World Government of the age of enlightenment".

The local world plan centers organize public lectures on the principles and effects of T.M., they bring those interested through a religious-ritual ceremony, check the meditation of those who wish it (called "checking") and organize social gatherings of meditators. There exists an abundance of further courses which are then on offered; additional techniques (called advanced techniques) more intensive and extended meditation, more in-depth theory, etc. These are supposed to lead to higher states of consciousness and increased success. To those belong the "Sidhi-course" (costing six thousand German marks) and the T.M. teacher training course, leading to "governorship" (each costing about twenty thousand marks).

Publicity and advertising constitute a wide range of activities. These range from the spreading of expensive posters, brochures and information news-sheets, for example "Weltregierung Aktuell" (world government latest) to huge lobbying efforts, such as the appeal by T.M. doctors for the reform of the health system. Also, medicinal, psychological and sociological research is used for promotional purposes. They are meant to prove the positive affects of T.M. and to substantiate its theory, the "Science of Creative Intelligence". The investigational researching is instigated by the "Maharishi European

Research University" (MERU), and is conducted mostly by scientists who themselves belong to the T.M. movement. The results, used in such publicity campaigns, promise above all better social integration, more mental and physical well-being, reduction in crime, as well as in drug and alcohol dependency, and less mental and nervous system related disease; it promises a truer view of reality, development of the personality in cognitive, emotional and pragmatical respects, increased and better performance in school and at work, up to the realization of an ideal society.

A research on T.M., conducted by Christa Kriffki "Transcendental Meditation and Autogenic Training" (Munich 1979), came to the following conclusion:

"The participants in the T.M. group developed positively in the sense of 'greater psychosomatic stability' (less nervousness) more 'satisfaction and confidence' (less depression) and 'a narrowing down of neurotic tendencies'. Also they were more sociable, lively, more active and accomplished than the "AT group"; altogether, they had become more extrovert."

One does not learn anything about the development of a participant in terms of a full length sectional investigation over a long period of time, rather solely from two tests conducted after 7-8 weeks and 14-16 weeks. The report does not say anything about counseling in possible conflict situation, about therapy during disease manifestations, but rather, equates the process of relaxation with a healing process and a resolution of conflict when no such link necessarily exists. The Foreward[sic] stresses, moreover, that "far-reaching solutions....only become possible, when we leave the immediate level of the problem.' As far as the authors are concerned, a relaxation thereby is not being discussed, but "an experience of the inner universe". Damning above all else is the fact that, during the first test after six weeks, only sixty-two of the original ninety-nine participants took part, after

another six weeks, in the second test, only thirty-seven took part. A high drop-out rate like this rules out completely the claim that the statistical evaluation is valid.

The above investigation of Kriffli's does not show which and how many of the positive effects of T.M. would be recognizable as a result of simply 40 minutes rest, and which effects the meditation itself shows.

In an epilogue there is a propaganda-like report on the "T.M. Sidhi-program" from which a "flowing state of mind" comes into being, in which those doing it can see concealed objects, fly or hover.

"The concluding remarks,...and the general attitude, denegrates[sic] the work to the level of being cult propaganda in the guise of a scientific investigation". (Transcendental Meditation: dock was dran? from a "Artliche Praxis" ("Medical Practice") of July 31st 1979, by Klaus Thomas).

In spite of these restrictions and the criticisms thereof, all of the results of the investigation appear in T.M. publications as being scientifically proven. Possible contra-indications, i.e. possible negative effects, are either not mentioned at all in the investigations, or are barely mentioned. There is a complete absence of any systematic investigation in this area, although the T.M. organization has published numerous research reports on the "positive effects" of transcendental meditation.

## **1.6 TEACHING AND MEDITATION PRACTICES**

In a documentation of teaching and practice of T.M. it is necessary to distinguish between two differing levels.

On the public level, advertising is carried on in a language suited to western customs, couched in scientific terminology. Beside and beyond that there is an esoteric level, which is made up of both Hindu tradition and their own

modern interpretations. Generally, the teaching and practice of T.M. can only be understood in the context of Hinduism.

### **1.6.1. PUBLIC LEVEL**

Whoever begins the practice of T.M. receives a mantra during an initiation (puja). The mantra is a sequence of letters taken from Sanskrit, allegedly without meaning, which the T.M. teacher chooses for the individual student - at least this is what is told to the student. With its help he meditates for 20 minutes twice a day and through the practice he is supposed to reach a different state of consciousness, different from waking, sleeping and dreaming by virtue of a deep rest which exists side by side with mental alertness and wakefulness. During the meditation thoughts, feelings, and sense impressions are absent. According to T.M. a person is not conscious of anything, but consciousness: this state or condition is called "pure consciousness" or "transcendental consciousness". Furthermore they say that on this path, the meditator, with the help of his mantra, arrives "completely automatically" into finer states of consciousness, until a supposedly unlimited potential of creative intelligence, harmony, and energy opens up in the depth of his being. These statements are theoretically founded on the "Science of Creative Intelligence". It claims to be an all-embracing epistemology of the human mind, a basic science, the findings of which provide the basis of all other scientific disciplines. The "Science of Creative Intelligence" has its foundations in the Vedas, (an ancient Indian religious literature). By a natural switching of rest and activity, (so promise T.M. Representatives), this unlimited potential becomes more and more permanently lifted into consciousness, and has positive results in all areas of life: the reduction of stress, improvement in health, mental equilibrium, confidence, creativity, and a positive and harmonious relationship to the

surrounding world, therefore an altogether far-reaching increase in happiness and enjoyment of life, both for the meditator and the whole society.

T.M. is introduced to the 'modern' westerner as a scientifically proven technique: it is claimed that T.M. is a natural method for the reduction of stress and for psychosomatic regeneration; it co-ordinates in a previously unattainable fashion the mind and body functions. Everyone can meditate according to this method and experience immediately the positive effects. There will be no detrimental consequences for the meditator. Serious occurrences of negative reactions to the meditation practice are not known. On this level, T.M. concentrates increasingly on the medical and therapeutic aspects. The movement tries to introduce it as an "accompanying therapy". Everywhere the "scientific" level is abandoned, and T.M. presents itself to the public as a meditation for higher states of consciousness and a means of achieving supernatural abilities, the message is still spread in a language dressed up with scientific terminology, so that it becomes difficult to distinguish between the two, as the same phraseology is used for both contexts.

The uncountable investigations, (billed as scientific) which the T.M. movement has instigated or have been conducted by active T.M. meditators, show the determination of the movement to keep up the image of "the scientifically proven relaxation technique with a high therapeutic success rate", and to deny the general public an insight into the completely different meaning of T.M. for the "insider".

### **1.6.2 ESOTERIC LEVEL**

Mahesh Yogi developed his teaching and practice from Hinduism. For him, meditation is a path to enlightenment. The human mind and spirit becomes

one with the absolute, the divine origin. Through Transcendental Meditation, a life lived in accordance with "the laws of nature" is made possible, a life without suffering and problems. The following is an excerpt from "Der Gottliche Plan" (The Divine Plan):

Therefore remove this ignorance and begin to enjoy the blissful nature of life! The world should be taught according to the Divine Plan of our time, that it is easy, natural and effortless to begin to enjoy the inner divine nature of his own being, and that this happens automatically. Only this small teaching is needed, that man's inner nature is divine, wholly and completely divine, that it is blissful, has unlimited joy, potential, strength, power and wisdom. All this is present, internally in his being. And not only this knowledge is given, but also together with it the technique. Begin to enjoy! That is the entire teaching. It is complete when it is said: You are divine, your personality is in itself blissful. Why do you suffer in life? You have no reason to suffer....if you find that you cannot accept what has been said here, then learn in a practical way - instead of trying to understand it from the point of view of the conscious mind - how deep one dives into his own self; learn the technique of deep meditation. The system is easy. It is a natural process, which diverts our attention from the gross material level and turns it towards the finer divine nature in our inner self. This natural system of deep meditation is the teaching which opens up the divine plan to the world of today...

I give you the key, the technique, with the help of which you can begin to enjoy the magnificence of the life which belongs to you. (Divine Plan, page 8)

Mahesh Yogi has "tuned" or developed his theory and practice (particularly the practice), to appeal to the emotions. Feelings like happiness and blissfulness, satisfaction and well-being play a big part in the meditation and its surroundings. It is not without reason that many meditators remain

faithful to the practice of T.M., because of the fact that in the first meditations they experienced happiness and blissfulness, or at least feelings of a pleasant nature. With meditators who become more involved with T.M. these feelings are often used to bind them ever closer to the philosophy of the movement, and the 'tradition of masters'. This seems to have been intended, despite public statements to the contrary by the movement. In a secret handbook for T.M. teachers (only available to teachers), Mahesh Yogi cites the goal of all their efforts:

"...the hearts of the seekers, and especially the enlightened, swell with love for the great master and fill with an overwhelming devotion for him..."

(Mahesh Yogi, "Holy Tradition" page 8)

The deliberate emotional pitching is expressed even more clearly in the following excerpt:

"Even those who are not so highly developed mentally can become innocent instruments in the hands of the Almighty, and fulfill his plan...not a great deal of learning is required, only complete self-deliverance to the master. This gives us the key to success." ("Holy Tradition" page 13).

Above all it is the officers of the movement, those who represent and spread the practice of T.M who are required to accept the teaching and practice without question, and to follow Mahesh Yogi's instructions in complete obedience. The "declaration of loyalty" is to be seen in this context, which the T.M. teacher gives to "His Holiness Maharishi Mahesh Yogi":

"It is an honor for me, Maharishi, to promise, that I will teach the principles and techniques of transcendental meditation only as a pupil of ....., who acknowledges me herewith as a teacher that I will always keep the teaching faithfully for you, beloved Maharishi and ..., that I will never use the teaching outside of being a teacher in .... or in other organizations founded by you to

spread transcendental meditation for the service of mankind, that I will earn a salary as a teacher in .... on the amount of which I and .... have a written agreement. Apart from the amount in the agreement I expect no money, rather I am completely rewarded by the love and joy which I will receive through my work, the alleviation of suffering, which I would like to achieve, and the wisdom which I receive, will expound and cherish; that before my training I did not have any previous knowledge of such a teaching, that there is no other source from which the knowledge about this teaching should be allowed to be received, that this teaching has been given to me in trust, that this teaching is secret and unique. Furthermore, I acknowledge that I am, as a teacher and initiator into meditation, a link in the chain of the organization which you have founded; and in order to maintain the purity of the teaching and movement, you have given the wise commandment that I will be restrained by any appropriate method from using this secret teaching of transcendental meditation which has been given to me if I should ever stop teaching in .... or any other organization founded for the purpose of spreading transcendental meditation.

It is my good fortune, Guru Dev, to have been accepted in order to serve the holy tradition, and to give the light of God to all who need it. It is a joy for me to undertake the responsibility to represent the holy tradition in all its purity, as it has been give me by Maharishi, and I vow to you, Guru Dev, before your altar, that I will dedicate myself with all my heart and strength to the organization which Maharishi has founded. And to you, Maharishi, I promise that I will satisfy the trust which you have placed in me.

JAI GURU DEV.

-----DATE

MAHARISHI MAHESH YOGI ,

....Teacher."

Altogether, a decrease in the capacity for critical thought and reflection can be found during intensive involvement in T.M. If any meditators in the beginning are skeptical or critical about some of the rituals and secretive statements of the movement, they nevertheless unreflectingly accept more and more T.M. assertions during the course of their practice of meditation. For the T.M. teacher, for instance, the significance of the initiation ceremony is completely transformed. In public it is claimed to be a ceremony of thanksgiving, somewhat like the Hippocratic oath. As far as the T.M. teacher is concerned, however, it has a central importance, which amounts to being a traditional Hindu Puja. In the understanding of the teacher, the meditation cannot function correctly without the Puja. He has learned from Maharishi: "The effects of the teaching depends on its purity". Only the Puja, (in the sense of a magical formula) can take the learner into the "Holy tradition", where the meditation will begin to work effectively; nowhere else. During the Puja, which takes place according to a strictly adhered to ritual in front of an altar with Guru Dev's picture, a holy chain of Hindu deities and gods are invoked, from Brahma to Guru Dev. Between them is Shankara (approx. 800 A.D.), one of the most important religious figures of India. He represents a widespread belief of Hinduism that the Divine power (Brahma) - the essence of the world, is identical with the self (Atman), the deepest core of the individual human being. This understanding on unity is the real reasoning for the meditation practice of T.M., which is based on the opinion that the further one penetrates into his inner being, the nearer he comes to the essence of all things, and the infinite; until finally there is a transformation into absolute being.

The "governors" and "ministers" of the "World Government of the Age of Enlightenment" also have a completely different understanding of reality, which is derived from that of Mahesh Yogi's. This concept of Mahesh Yogi's is clearly expressed in his publications. ("The Science of Being and the Art of Living", "Commentary on the Bhagavad Gita", "The Divine Plan"), but is not, however, put forward in the presentations of T.M. to the public. It can be deduced from this, that the above conception only becomes intelligible when a person seriously accepts its religious, i.e. Hinduistic character. It is precisely this which T.M. avoids in its public presentations, which classify T.M. as scientific and dismiss any religious affinity. The initiative by the T.M. movement to clothe their basically Hindu-religious concepts in a scientific terminology was underway even in the sixties (for publicity reasons) in the U.S.A. The "Science of Creative Intelligence" is simply Hindu teaching and ideology (Dharma) in modern form and western dress.

In the following it is proposed to individually go into some of the aspects of Maharishi's teachings, since it is only by such a method that the practice (as it operates today) can be understood and viewed in a correct relationship to the whole T.M. movement. The next five sections follow closely the article by Reinhart Hummel: "World betterment and Ideal Society: Towards an Understanding of Indian Meditation Movements in the West." (Zeitschrift für Religions - und geistesgeschichte) Periodical for Religious and Spiritual History, Volume 2, 1978.

#### **1.6.2.1. THE INDIVIDUAL-COSMOS-SOCIETY**

The relationship of the individual to the cosmos is the theme which occupies Mahesh Yogi most, and in the context of which he claims to have the answer to the problems of society. He compares the unity of the individual and cosmos with the unity of waves and the sea, cells and body. (Science of

Being and Art of Living, 1979) Mahesh Yogi therefore begins with the individual, who, with the help of transcendental meditation, achieves peace and happiness, brought forth by the vibrations of the mantra. This in turn leads to more harmonious vibrations, which themselves, in a sufficient number of meditators, will positively influence the whole cosmos, including its own vibrations. In this way, according to Mahesh Yogi's predictions, and with the help of the "Maharishi-effect". "a society will automatically come into being without disease, suffering, unemployment, inflation, accidents or problems, or to put it much more carefully, a society with far less disease, far less suffering...-an ideal society in the Age of Enlightenment." (from an advertisement)

#### **1.6.2.2. MEDITATE AND BE ACTIVE!**

Mahesh Yogi has tailored his meditation to suit the "busy" person in the west, who all experience stress. Contrary to historical or classic yoga, he emphasizes the ease and effortlessness of the life of a meditator, and avoids any forms of austerity in his writings. In his discourses, progress on the path of yoga does not increasingly distance the person from worldly life, or life in the world, but rather leads to an integrated lifestyle, either that of a "householder or a hermit". This oscillation between meditation practice and active daily life is, according to him, only possible on the level of "cosmic consciousness". He differentiates between three levels over and above the ordinary "waking" state of consciousness. They are defined by identifying on each level the relationship between the self (which rests in itself), and the activity (in the world outside) .

In transcendental consciousness, silence is devoid of any activity. In cosmic consciousness, the silence of self- awareness co-exists with activity. In

God-consciousness, the co-existence of activity and silence is transformed into oneness and awareness of God. (Bhagavad Gita Page 392)

According to this conception, the highest goal of the path of yoga is a Karma-Yogi (understood in modern terms), a person who remains in God-consciousness and acts from it. (Hummel p. 136)

Of course the twice daily 20 minute meditation is no longer really capable of reaching this goal. Further courses are offered, which aim towards a reorientation of the nervous system, and mental and physical aspects of life. (commentary on the Bhagavad Gita, p. 431)

T.M. wants unity with Divine action itself, and makes the human being into a tool, so that there will be arrived at a unity of Divine and human activity, or God and man in action. (Hummel, page 137)

The theoretical assertions of Mahesh Yogi's do not seem to be confirmed in practice. In practice, there is more a retreat into meditation, then a healthy balance between rest and activity. Also, Mahesh Yogi's attitude seems to have changed: he has become increasingly more, what he in fact always was; an exceptionally old-fashioned Hindu, who therefore does expect a retreat from the activities of living.

### **1.6.2.3 DIRECT MANIFESTATIONS**

Whoever in the T.M. movement wishes to become a "minister" or "governor", i.e. achieve the position of being a "minister" or "governor", must have attained a level of consciousness described as "Ritam Bharapragyan" or in a shortened form "Ritam". He lives in the highest state of wisdom, because "Ritam" is the level "which only accepts the truth". Spontaneous impulses should no longer be controlled, since meditators are no longer capable of negative impulses, and therefore desires which are positive and in

accordance with the laws of nature and evolution will be automatically fulfilled. The desired object can be enjoyed by the person with all five senses or it appears to him usually on higher levels and is believed so by others. This is called a "direct manifestation" and its import is no less than that of a state of fulfillment or paradise, because a direct link exists between the desire and its concrete manifestation." (Hummel page 138)

To this area belongs the "Sidhi Program", or Parapsychological phenomena. From this train of thought comes Maharishi's comments on the world's starving.

"Give a starving man meditation, and he will no longer worry about bread, and will be happy."

Since the persons who exists in "Ritam" can literally wish the bread for himself, then he is naturally happy, if we use Maharishi's logic. The following remarks of Maharishi's are also in accordance with this entire concept.

"There is no place, and will never be a place for the weak. The strong one will lead, and if the weak one does not wish to follow, then there will be no place for him. Where light dominates, is no place for darkness. There is no room in the Age of Enlightenment for ignorant people. The ignorant will become enlightened by a few of these already enlightened. Nature will not allow ignorance to survive. She cannot. The non-survival of the weak has always been the law or axiom of nature." (From Inauguration of the Dawn of the Age of Enlightenment, M.I.U. Press, 1975, page 47.)

#### **1.6.2.4. THOUGHTS AND DESIRES**

During the process of the increasing manifestation of "pure consciousness" or "transcendental consciousness" in the field of reality, thoughts arise out of which desires develop, which finally lead to action. (Bhagavad Gita p. 236)

In the teaching of Maharishi "the justification of desires equates, or is the same as the justification for wishing and desires, in so far as only the self remains untouched by both. And as on the level of cosmic consciousness the divine intelligence does everything for the acting person, in the same way, the mind and senses use in this condition their full potential in order to fulfill desires which promote the well-being of the world". (Hummel, page 139).

The main emphasis is, therefore, that "it" as "nature" in me does the desiring. This is the main occupation of the "dignitaries" of the 'World government', i.e. to wish, and to let "it" in themselves wish.

#### **1.6.2.5. THE LAWS OF NATURE AND DHARMA**

According to Mahesh Yogi, all the laws of nature have their basis in cosmic law, which is identical with the "pure self". This is the "home of all the laws of nature" over which the meditator is to achieve mastery. Dharma, or individual dharma, is credited in Maharishi's Bhagavad Gita with a significance equal to that of the laws of nature.

Dharma guarantees the balance of the three gunas, the three aspects of nature. Disease is caused by a disturbance in this balance. The absence of the "three gunas" is the basis for proper or correct life (a life also without disease). "Be without the three gunas", - this sentence holds the essence of the Bhagavad Gita, according to Maharishi. (Hummel, 1980, page 100). It must be clearly stated here, that the "Laws of Nature" of Maharishi's have absolutely nothing to do with the modern discipline of natural science.

"Whoever wishes to lead a life in accordance with the laws of nature, allows himself to be carried by the stream of evolution, his ego becomes an instrument of the 'divine intelligence', since the support of cosmic law makes possible the accomplishment of any aspiration and the ultimate

fulfillment of life". (Commentary on the Bhagavad Gita, page 472).

Because the path of meditation leads into the field of the "laws of nature", therefore meditation gives power over nature. The meditator feels himself to be an instrument of these "laws of nature". Therefore in a sense, he becomes the "creator" and "co-creator" of paradise. The essential point is the view of reality depicted here out of this understanding of reality the T.M.

organization derives its high opinion of itself; its central role in the process of creative evolution. This central function is also the basis for the endlessly repeated phrase "easy and effortless", which is a formula for the optimistic world view of the T.M. movement. The next bewildering sentence of Maharishi's can be understood in the light of this context:

"The answer to every problem is, that there is no problem. Let a man perceive this truth, and he is without problems." (Commentary on the Bhagavad Gita, page 66).

Whoever does not stand in the way of the evolutionary powers of the "Divine intelligence", has of course no problems anymore.

#### **1.6.2.6. THE MANTRA AND STANDARDIZATION OF THE PROCEDURE OF THE MEDITATION**

Meditation with the help of a mantra is a common method and one in great demand in Hinduism. This is because of the belief in the magical power of certain sounds or words, by the use of which the initiated can attain godly powers. On account of this the mantra must be kept secret. Although it is said in the T.M. movement that the mantra is a sound without meaning, the belief in the magical power of the mantra is still maintained. It may not be exchanged, and has to be a certain one chosen from Hinduism, which, according to its origin, also does have a traditional meaning: (for example a Hindu God). In order to resolve the conflict between religiosity and scientific

appearances, Maharishi has deliberately mechanized and standardized his meditation procedure. He has made it useful for the needs of the westerner. The type of mantra given depends on age, and the mantra is supposed to function automatically. The checker of mistakes in the practice of the meditation, (called "checking") also follows a thirty point procedure. This standardization finds its theoretical expression in the description. "The mechanical path to God-realization." It is the highest and most complete path to God-realization, which in public is often paraphrased as self-realization by the T.M. movement.

This interest in the occult and parapsychological phenomena, as well as the central role of evolution is their epistemology. This shows an inner relationship with Aurobindo's teachings. A more detailed analysis would almost certainly lead to the conclusion that T.M. is very closely related to particular strands of neo-Hinduism, more than would appear at first glance. But a strong westernization has been intended from the start, evident up to the standardization of the meditation process.

## **Chapter 2 of 7**

### **2. METHODOLOGICAL PROBLEMS AND THE EXECUTION OF THE INVESTIGATION**

#### **2.1. STARTING POINT**

Even at the beginning of the investigation there existed many contacts with people who had come to us on account of the T.M. organization. In many cases people asked directly for help because difficulties of various kinds had arisen as a result of their links with T.M. This was apart from any information they intended to give us on the subject. This network was the starting point for our investigation.

Our aim was to systematically establish the entire spectrum of reasons and causes for voluntary and involuntary departure from the T.M. organization, as well as problems which arose in the course thereof. In doing this, we were confronted with the following difficulty, that from the many contacts we had with ex-meditators or their relatives, only a few were prepared to give unconditional information on their experiences before a third party. Many said repeatedly that they wanted to forget those experiences (of T.M.), were taking their children into account, or were afraid of reprisals or retaliation on the part of the T.M. movement. Therefore we had to give a guarantee of anonymity to those involved in the questionnaires.

For the reasons named we proceeded methodologically according to the "Snowball Method", where certain people involved in our investigation in turn named others and so on etc.

## **2.2. ATTRIBUTES OF THE GROUPS QUESTIONED**

Altogether 67 people were questioned. All those questioned had a direct or indirect relationship with the T.M. movement. It was necessary from the beginning to divide or classify them into three groups:

- The Parents: The 30 parents questioned were indirectly affected people, for whom transcendental meditation became a problem when one or more of their children exhibited strong social and/or mental transformations.

Therefore in the profile-chart filled in by the parents we envisioned two different aspects to their view of the subject. They would reflect as involved observers, their impressions - of their children as well as their own personal attitudes towards those incidents.

- Married Partners: These were the group, where one of the partners was a practitioner of T.M. during the time of the investigation. 10 married people were questioned. The statements made by those can be seen in the same light as those of the Parent group: we received information from the non-meditating partner about the meditating partner. The high degree of dismay shown by the non-meditating partner was clearly evident during the proceedings.

- Ex-meditators: The 27 ex-meditators questioned had practiced the T.M. meditation over a large period of time. This group of ex-meditators constituted a most important addition. Among the entire 67 questioned, they were those directly affected. From them we obtained information normally restricted in the T.M. movement under the imposed obligation of secrecy, information to which those not directly involved in the T.M. movement rarely had access. At the same time they afforded the opportunity to establish a tangible relationship between the theory and their own experiences.

The general impression we had of all at the beginning of the investigation was a negative experience with the practice of meditation or its consequences, and a wishing to avoid the T.M. organization and its representatives.

### **2.3 THE CONSTRUCTION OF THE QUESTIONNAIRE**

We designed the questionnaire bearing in mind the type of difficulties involved, the particular circumstances of the specific groups and their knowledgeability concerning the subject. It is composed of various layers; we determined to classify individual development in three stages, (in the sense of a cross-sectional investigation).

- Social circumstances

- The time immediately preceding involvement with T.M.

- The phase during the practice of T.M.

- The phase shortly after the giving up of the practice and leaving of the T.M. movement (this principally concerned the ex-meditator's group).

The questionnaire was composed of both "private and open" questions. This approach facilitated on the one hand, a standardized-quantitative investigation, and on the other, more elaborate answers could be considered and interpreted in a qualitative fashion. This appeared to us to be the most suitable way in which to inquire into the experiences and attitudes of those questioned.

### **2.4 THE CONSTRUCTION OF THE PERSONALITY PROFILE**

The personality profile was constructed in consideration of the total number of people being divided into three groups, the parents, married partners and ex-meditators. The differing circumstances of the three groups had to be taken into account during the selection of items. As a common denominator

attitude-wise were the "promises" of the T.M. movement, which have been the basis of its advertising activities for years. The special claims put forward by T.M. made it possible for us to monitor their success by using a personality profile: T.M. proclaims, in most of its advertisements, that its scientific investigations are the "objective" foundation for an improvement of the quality of life for the individual and society. "The quality of life of the society is determined by the quality of life of the individual." (Realization of an Ideal Society, MERU press, 1976, page 1).

The personality which is stabilized in itself forms the basis of all other changes, thus the practice of T.M. This "person" will achieve "the qualities of flexibility, stability, integration, purity, and growth." (The Basic Element of Success. Progress and Fulfillment, Maharishi Mahesh Yogi, M.I.U. press 1974, Heidelberg)

The promises of the T.M. movement are posed as being "fruits" of the meditation, and in some editions, (The Basis of Progress and the Basis of Health, Maharishi Mahesh Yogi, M.I.U. press 1974, Heidelberg), are laid out in chart form. In these charts all qualities are portrayed in their "physiological, sociological and ecological dimensions". These publicity-oriented charts were a source for our compilation of a list of items. In the publications "The Basis of Progress" and "The Basis of Health", the authors did not bother to give any semantic depth to either of these two conceptions. They work instead on the assumption that there is a "common-sense" understanding of both concepts, particularly on the part of the reader. The lack of any effort at making distinctions goes so far, that the authors even used the same attributes (or values) as indicators in both volumes. These attributes, (for example stability, growth, fear, depression) were meant to be a clarification of the subject matter: their use in the manner described only led to a further

blurring in semantic terms. Even worse, these values are in themselves divided into more detailed concepts, which are used rhetorically to "top-up" or compliment the main concept. At this stage the confusion becomes complete, and all relics of scientific method degenerate into a simply labeling procedure, all of which does not support the claims the T.M. movement makes for its research investigation. (On the question of advertising and publicity see 1.5)

Because of this, it was necessary to refer back to attributes which had continually surfaced in interviews with ex-meditators, parents or marriage partners. It was obvious that those attributes were "immediate" in the sense of having an immediate importance for the person interviewed. The items selected for the personality profile are consequently divided into two categories:

- (a) Items or attributes actually mentioned in T.M. advertising and also mentioned by affected people in our interviews.
- (b) Items not directly mentioned in T.M. publications, but which were emphasized by independent observers in their evaluation of T.M. practitioners.

The personality profile is made up of 22 attributes. Under (a) the following were chosen: self-awareness, ability to make contacts, equilibrium, will-power, dependability, spontaneity, openness, tolerance, optimism, warmth, and cordiality, humor, enjoyment of work, honesty, perception of reality, politeness, concentration. Under (b) were chosen shyness, sensitivity, apathy, egotism, ambition, ability to make critical evaluations.

The graph depicting the personality profile (i.e. the changing values of those interviewed), was divided into three phases, each phase corresponding to a particular period of time. In the first phase, the judgment of the person was

required for the period "before T.M.". The second phase (depicted on the same chart), indicates the judgment of the person for the period "during T.M.". The third phase, which was with only a few exceptions limited to the group of ex-meditators, was used to ascertain the judgment of the interviewee for the period "after T.M.." (This phase has not yet been evaluated). To help in evaluation, a scale was used consisting of -3, -2, -1, 0, +1, +2, +3, whereby, a movement in the direction of -3 indicates a decline in the personal attributes concerned, and a movement in the direction of +3 a greater manifestation thereof.

## **2.5. ON THE QUESTION OF REPRESENTATION i.e. the validity of the report in statistical terms.**

The underlying restrictions imposed by the T.M. movement, and the accompanying aura of silence, makes extremely difficult the evaluation of the complete number of those concerned in the T.M. movement. Therefore a "sample poll" in terms of a quantitative statistical representation is hardly possible. The investigation we have carried out took on a more qualitative structure. It is nevertheless valid to state that the "snowball method" chosen by us, while not claiming to be theoretically 'perfect', is also a close approximation of a representative cross-section. (compare Noelle-Neumann, "polls in Society", Reinbeck 1976, p. 156). The size of the entire group was also raised from 50 to 67, so that intended comparisons between the three sub-graphs would not be frustrated by too low a number of people.

## **2.6 EXECUTION OF INTERVIEWS**

All concerned were contacted by telephone and written inquiries. Those who declared their readiness each took part in a 2-3 hour interview, which was taped. From the first selection of people we obtained further addresses and contacts. Those interviewed came from all parts of Germany. The interviews

were carried out between 6-12-1980 and 8-25-1980. The personnel involved in carrying out the interviews always consisted of at least one teacher, a doctor of education, or a person specially qualified to deal with socially handicapped people.

Two interviewers interviewed one person. While one recorded the answers, the other asked the questions: in open questioning further questions arose. This method proved itself invaluable in the whole course of the interviewing. The (personality) profile chart was, as a rule, dealt with towards the end of the interview, in as far as the person interviewed was ready to do so.

## **2.7 METHOD OF EVALUATION**

Questionnaire:

The questionnaire supplied the quantitative basic-data for testimonies made in the 3rd, 4th, 6th, and 7th chapters.

Personality-Profile:

The personality profile is a part of the quantitative evaluation. The basic-data are depicted in the form of graphs, and interpreted in an accompanying text, so to their context.

Taped interview:

The spoken interviews formed the basis for the qualitative evaluation, made in Chapter 5. Single passages from these interviews also appear in Chapter 4, to illustrate more clearly the subject matter in that chapter.

Method of procedure:

Examples taken from the taped interviews and questionnaires, are incorporated into individual chapters and are used as illustrations. For reasons of anonymity, any testimonies are given as only coming from a certain subgroup; therefore the number before the stroke (or 'dash')

indicates the sub-group involved [1=parents, 2=ex- meditators, 3=married partners.]

The number after the stroke indicates the variable, for example 1/67 means an instance from the group of parents, part of the entire group of 67.

Examples which are followed by two numbers with the stroke between are taken from the completed questionnaire; testimonies after which there is only one number, (no stroke, no other number), are sequences from taped interviews.

For the sake of a streamlining of terminology the following terms were introduced: The term meditator means all those practicing T.M. meditation in this report. This is occasionally divided into ordinary meditators and insiders, for reasons of comparison. Ordinary meditators are those meditators who have not attended further courses in extra techniques, or applied for extra techniques. Insiders are those much more deeply involved in the T.M. organization, i.e. Sidhas, Checkers, T.M. teachers, and Governors.

The terms parents, ex-meditators, and married partners will mean the individual groups as already defined; the group of ex-meditators will however also include people who, though still meditating at the time of the interviews, had nevertheless severed all links with the T.M. organization.

### **3 BASIC EVALUATION: OVERALL CHARACTERISTICS OF THE GROUPS QUESTIONED**

#### **3.1 ACCOUNTS GIVEN BY GROUPS QUESTIONED**

The total number of people involved is divided into three groups. Parents were asked about any effects of T.M. on their meditating children which they had observed, married partners reported on their (the other partner who was meditating, and ex-meditators gave accounts of changes in their lives during the time they practiced T.M., as well as other impressions. The groups are now presented in detail, as to their makeup.

##### **3.1.1. CHARACTERISTICS OF THE PARENT GROUP**

In total 30 parents were interviewed. In more than half of the interviews (57%, 17), both parents were present, in 3 cases (10%) the father only was questioned, and in 10 cases (33%), only the mother was present.

25 of the parents (80%) are married, 4 (13%) are widowed and one parent is divorced. Half of the fathers (25) had a university degree, or a high school diploma; a third (8) had secondary school (up to grade 10). Regarding the mothers, most had up to grade 10 education (30%, 9), and basic schooling at junior high.

[Translator's note: The educational system in Germany differs from that in the U.S.A. I have therefore given the American equivalent, rather than translate the technical terms into rough English equivalents: Hauptschule = basic schooling, junior high

Realschule = secondary school, up to grade 10

Abitur = high school diploma

Fachschule = technical school

Hochschule = university

Gymnasium college preparatory secondary school]

It is noteworthy that regarding the men, almost 70% have middle class or upper-middle class occupations. There is not one ordinary worker or tradesman in the group. As far as the women are concerned, almost all the professions also lie in the middle class bracket, half of the women are housewives.

Almost half of the parents questioned are evangelical (47%, 14), and a third are Catholic (30%, 9) and two are non-denominational (7%). (For others see Table 1).

It can be ascertained from this that it is the children of well situated middle-class parents, and a relatively good family situation, who have become intensively involved with the T.M. movement: this as against the group of ex-meditators.

### **3.1.2 CHARACTERISTICS OF THE MARRIED PARTNERS**

Altogether 10 individual married partners were interviewed (6 men and 4 women), whose other partner was practicing T.M. Noticeable is that half of them are divorced or living separately; All of the divorces or separations took place during the T.M. phase of the other partner.

60% of the men had a university or college preparatory education. The women had educational qualifications from various institutions. As with the parent group, all occupations lay in the middle-class to upper middle-class

bracket. Only one person in this group was a tradesperson. One half of the women worked as housewives. 40% of the married partners were evangelical and 60% Catholic.

### **3.1.3 CHARACTERISTICS OF THE MEDITATORS GROUP**

27 ex-meditators were interviewed, 16 men (59%) and 11 women (41%). At the time of the interview 10 were single (37%), 14 were married or lived with a partner (52%). Only 2 were separated (1 widowed). In this group it is to be noted that one half of the parents of those interviewed had either no completed school education (1) or schooling up to junior high. In spite of this the parents had middle-class to upper middle-class occupations, as with the parent group. 82% (22) of the mothers of the ex-meditators were housewives. The parents of the group are one half evangelical, a third Catholic. The ex-meditators are likewise one half evangelical, 27% are Catholic, (7) and 15% are non-denominational (4).

The married partners of 5 of the ex-meditators also meditated, or are still meditating.

Table 1: Overview of the Characteristics of the Three Groups: Parents, Married Partners, Ex-Meditators								
Table 1:								
Variable	All Groups		Group 1		Group 2		Group 3	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Who was asked?								
1. Male	25	37.3	3	10	15	59	6	60
2. Female	25	37.3	10	33	11	41	4	40
3. Both Together	17	25.4	17	57				
Total	67		30		27		10	
Family Status								
1. Co-habiting	6	9.0	1	3	4	15	1	10
2. Single	10	14.9			10	37		
3. Married	38	56.7	24	80	10	37	4	40
4. Divorced	7	10.4	1	3	2	7	4	40
5. Widowed	5	7.5	4	13	1	4		
6. Living Apart	1	1.5					1	10
Total	67							
Fathers/Husbands Work								
1. Pensioner	6	9.2	5	17	1	4		
2. Employee	10	15.4	4	13	4	15	2	20
3. Supervisor	12	18.5	7	23	4	15	1	10
4. Worker- manual	1	1.5			1	4		
5. Skilled worker	3	4.6			2	8	1	10
6. Civil servant	10	15.4	3	10	5	19	2	20
7. Self-employed	21	32.3	10	37	8	31	3	30
8. Farmer	1	1.5			1	4		
9. Unemployed	1	1.5					1	10
Total	65							
Mothers/wives work								
1. Pensioner	1	1.5			1	4		
2. Employee	14	20.9	7	23	3	11	4	40
3. Supervisor	1	1.5	1	3				
4. Worker- manual								
5. Skilled worker								
6. Civil servant	3	4.5	2	7			1	10
7. Self-employed	5	7.5	4	13	1	4		
8. Farmer								
9. Unemployed	1	1.5	1	3				
10. Housewife	42	62.7	15	50	22	82	5	50
Total	67							
Fathers/husbands education								
1. No completed schooling	1	2.0			1	4		
2. Basic schooling	16	25.0	3	10	12	50	1	10
3. Secondary-up to grade 10	12	19.0	8	27	3	13	1	10
4. High school diploma	11	17.0	6	20	4	17	1	10
5. Technical school	6	9.0	4	13			2	20
6. University	18	28.0	9	30	4	17	5	50
7. Question not answered	3							
Mothers/wives education								
1. No completed schooling	1	2.0			1	4		
2. Basic schooling	20	31.0	7	23	10	42	3	30
3. Secondary-up to grade 10	16	25.0	9	30	6	25	1	10
4. High school diploma	10	16.0	4	13	4	17	2	20
5. Technical school	8	13.0	5	17	1	4	2	20
6. University	9	14.0	5	17	2	8	2	20
7. Question not answered	3				3			
Religion of parents/partners								
1. Evangelical	31	47.0	4	13	13	50	4	40
2. Catholic	23	35.0	9	30	8	31	6	60
3. Non-denominational	2	3.0	2	7				
4. Other	2	3.0	1	3	1	4		
5. Mixed	8	12.0	4	13	4	15		
6. Question not answered	1				1			
Religion of Ex-mediator								
1. Evangelical	34	52.0	15	50	14	54	5	50
2. Catholic	24	36.0	12	40	7	27	5	50
3. Non-denominational	6	9.0	2	7	4	15		
4. Other	1	2.0	1	3				
5. Mixed	1	2.0			1	4		
6. Question not answered	1				1			

**Table 1:**  
**Overview of the**  
**characteristics**  
**of the three**  
**groups:**  
**Parents,**  
**married**  
**partners, ex-**  
**mediators.**

### **3.2 OVERALL CHARACTERISTICS OF ALL MEDITATORS QUESTIONED**

67 meditators were asked about the effects of T.M. Of the meditators, 58% (39) were men and 42% (28) women. The average age at the time of the investigation was 31.3 years, wherein, the average age of the married partners, at 38.6 years, was extremely high. More than one half of the meditators were evangelical, a third Catholic and 6 meditators were non-denominational. The meditators have on average between two and three brothers and sisters, only 2 meditators were from one child families.

#### **3.2.1. SCHOOL EDUCATION OR OCCUPATION JUST BEFORE INITIATION INTO TM**

57% (38) of the meditators were either at school or studying at the university at the time of initiation. Of those 20 were at college preparatory school and almost a third (12) were at university. 2 meditators were apprentices and 27 had a career job. Married partners mainly had a job (90%), while in the group of ex- meditators 56% (22) and in the parent group 73% (22) were still completing their education.

#### **3.2.2 ACCOMMODATION AND FINANCIAL INDEPENDENCE**

More than half of the meditators, with the exception of group 3, lived at home with their parents, the rest either lived alone, with a friend, or their husband/wife. Most of the meditators were still financially dependent on their parents at the time they begin to practice (70% of the parent group and 41% of the ex-meditators). While in the parent group only 17% were completely independent, 52% of the ex-meditators were completely independent.

The husband/wife of 11 married meditators also meditated.

### **3.3. THE GENERAL SITUATION OF MEDITATORS BEFORE THEIR ENTRY INTO T.M PRACTICE**

#### **3.3.1 HOW RAISED BY PARENTS**

During the "self-evaluation" procedure, 27% (8) of fathers considered themselves to be very strict, 1 as quite strict, 27% (8) as fairly lenient and 30% (9) as lenient. As a result of the "evaluation by other" procedure, using the group of ex-meditators, the emphasis is much more on "very strict". 41% (11) considered their fathers in terms of upbringing to be very strict, 11%(3) as quite strict and only 1% (4) as fairly lenient as well as 19% (5) as lenient. As far as the mothers are concerned, the "self- evaluation" and "evaluation by others" (using the group of ex-meditators) are quite similar. There are hardly any differences as opposed to the father's style of upbringing, as evaluated by himself and others. The differences between the two separate sets of evaluations regarding the father could be explained by the fact that some fathers, because of their workload leave the upbringing of the children almost entirely to the mother. When the fathers describe their upbringing of the children as fairly lenient or lenient, one gets the impression from some, that this is another way of saying that there has been a lack of participation on their part in this process. If the father then involved himself in an issue which required a decision on his part, this was understood as being "strict" by the children. If in addition to this, as with some cases, a strained relationship existed between father and mother, the mother could become "overprotective". She gets from her relationship with her children what is lacking in the marriage. This lack of participation by the father and the overprotective role of the mother could in some cases provide the impetus to find in Mahesh Yogi a "father figure" and a "substitute family" in the emotional bosom of meditation and the T.M. movement.

### **3.3.2 THE COURSE OF PUBERTY**

It is difficult to evaluate in an adequate fashion the course of puberty, since this involves crisis situations and a "breaking out" mentality for young people. Therefore the answers given in response to a question about puberty must be interpreted with care. (This question was not put to the married partners group).

57% (38) said that the course of their puberty was normal. Only 15% (10) experienced anything really conspicuous, one an unsuccessful attempt to run away, others a strong crisis of identity, mental disturbances and dependency problems. 4 of the group of ex-meditators questioned had taken drugs before beginning T.M.

### **3.3.3. PERFORMANCE AT SCHOOL AND WORK**

A question was asked as to the performance at school or work just before the initiation into T.M. From the 38 questioned who were still at school, 63% had had a 'good' to 'very good' record as to their performance. The parent group had a generally better performance than the group of ex-meditators. 95% (36) had wanted to finish school (this was before they began T.M.). 2 of those questioned were at that time apprentices, however, neither wished to complete their apprenticeship. 27 of those who were going to begin T.M. in the future had a job. 73% were satisfied with their job, only 27% (7) wanted to start something else. In general the performance at school was well above average. Those in our study were happy with their school and career situations in most cases.

### **3.4 MOTIVES FOR BEGINNING T.M.**

Relatively few were initiated before 1970 (altogether 9). In 1970, 11 of those interviewed were initiated. In 1979 we owe to another milestone, where only 1 of those in our investigation began the practice. This is somewhat like the 'success graph' of the T.M. movement. After 1970, the movement attracted a large following in the federal republic. It is to be assumed, or at least it is a possibility, that after the introduction of the sidhi program and mounting public criticism in 1979, the initiation figures lowered significantly.

### 3.4.1. AGE AT THE TIME OF INITIATION

The average age at the time of initiation was 24.1 years.

**Table 3: Age at the time of initiation.**

Table 3: Age at the Time of Initiation		
Table 3:		
Variable	Total number of those questioned	
	Number	Percent
11-17 years	11	17
18-25 years	31	47
26-30 years	13	20
31-49 years	11	17
Not answered	1	

table GIF42 of those interviewed were younger than 25 years of age at the time of initiation. Group 1, (parents, whose children were meditating), had the lowest average age of 21.6 years, followed by Group 2 (ex-meditators) at 24.1

years. The average age of Group 3 (married partners) is significantly higher, at 31.5 years of age.

### 3.4.2. EXPECTATIONS OF T.M.

**Table 4: How did he/she become aware of T.M.?**

Table 4: How Did He/She Become Aware of TM		
Table 4:		
Variable	Total number of those questioned	
	Number	Percent
Aquaintances	13	19
Relitives	36	54
Posters	16	24
Media	1	2
Other *	1	2

The majority of those interviewed (54%) became aware of T.M. through people with whom they had contact (doctor, masseur, teacher, work-

colleagues, friend) or through relatives who meditated (19%). 24% became aware of T.M. through posters, and 2% through the media. It is here that the missionary disposition of the T.M. movement becomes clear. Meditators show a great deal of involvement in the promotion of T.M., an activity based on T.M. theory. (World plan, the more that meditate, the better the atmosphere, the better the karma [for the individual]).

**Table 5: Personal expectations of T.M. (more than one answer possible)**

Table 5: Personal Expectations of TM more than one possible answer		
Table 5:		
Variable	Total number of those questioned	
	Number	Percent
What did meditators hope to gain from TM?		
1.Cure for a sickness or fewer complaints	21	31
2. Stress release	17	25
3.Self-realization	10	15
4.Fulfillment	7	10
5.Development of consciousness	7	10
6.More achievements	10	15
7.More intelligence	5	7
8.Solution to problems	3	5
9.Better concentration	1	2
10.Curiosity	2	3
11.New better world	1	2

In the first place, with 38 people (56%), is the hope of less stress in life and the healing of a sickness or freedom from disease. (Freedom from depression, nervousness, stomach troubles, the giving up of relaxants, skin allergies are also supposed to improve). The group of ex-meditators hoped for above all "inner

values" like fulfillment, development of consciousness, joy and self-realization. (altogether 32 people)

Examples:

"A richer, more fulfilled life." (2/30)

"To meet with God." (2/30)

"I wanted to find myself, so that I could know the things that are the truth, and not be caught up in money and property." (2/30)

"To find out which way I should go in life before I leave school, what sense..." (2/30)

Altogether 19 people (28%), hoped for social and personal abilities in the context of achievements and a heightening of concentration abilities, better intellectual capabilities, solution of problems.

Example:

"I hoped for positive results for my teaching career, creative intelligence, more receptivity, more sensitive towards students. It isn't as though I was overburdened, it's just that I was only starting at my job. The promise that everything could go so much better, really excited me." (27/30)

Generally people's expectations of T.M. were very high. The promises offered by T.M. were very effective.

Table 6: Which promises of the T.M. movement were believed, i.e. what gave the impetus to begin T.M.?

Here also it can be seen that most were motivated to begin T.M. by the offer of a relaxation technique, the loss of stress, and/or promises of better

health. 19% were influenced by the scientific window-dressing in the advertisements, and 16% felt drawn by the underlying religious character of T.M. This dimension of T.M., which above all else is never revealed to the general public, but resonates in the lectures of T.M. teachers in a rather mysterious fashion, corresponds with the search for experience and identity of young adults. It is food for thought that 15% began the practice of T.M. only on the constant urging of people already meditating. This, too, is an indicator of the missionary zeal of active meditators.

**Table 7: Reaction of parents/married partners to the taking up of T.M. by their children/their spouse.**

33% of parents/married partners reacted favorably and 17% were, on top of that, themselves interested. 23% were skeptical, 21% were after an initial ignorance of the subject, against it, and only 6% were against it from the very start.

This and the recorded statements during interviews make clear the fact that very little information about T.M. was available. One had a vague idea, but not enough knowledge to make an evaluation of transcendental meditation. Only a few relied on their own judgment. The number of those who were enticed solely on the basis of promises by the T.M. movement is, relatively speaking, high. It was only after negative changes which parents observed in their children, or married partners in their meditating spouse, that the initial favorable disposition of the parent/married partner became unfavorable. This shows that the claim made by the T.M. movement that the critical

stance of parents has its roots in "generation conflict" is without any foundation and obscures the actual state of affairs.

### **Examples:**

"We were interested ourselves and began the practice."(1/33)

"My parents insisted that I do T.M., they wanted to get me away from drugs."  
(2/33)

"Relatives were initially skeptical, but then showed understanding and helped financially." (2/33)

"My boyfriend and girlfriend started T.M. Brother, mother, cousin and uncle were later initiated." (2/33)

"I did it in secret, because my mother had no understanding about it." (2/33)

"It was the last 250 marks [roughly \$328 -- all dollar amounts US 1995] we had that he spent for the initiation. On the insistence of my husband we all (wife and children) began T.M. In the long run we had no choice but to do so, because he said that he couldn't work out the stress on his own - there were so many toxins emanating from me and the children - we would have to start meditating." (3/33)

### **3.5 EXCUSES: SPECIFIC DIFFERENTIATING CHARACTERISTICS OF THE THREE GROUPS QUESTIONS**

The three groups (parent group, whose children meditate; ex-meditator groups; group of married partners, whose spouse meditates), all show the same trends in the results of the investigation, however, the differing degrees of manifestation are quite plainly visible. The greater differences lie between on one hand groups 1 and 3, and on the other hand, group 2. The differing evaluations can be explained on various levels. In the questionnaire there are some indicators as to the influence T.M. has on meditators. They are given in Table 8.

Table 8: Indicators of differing characteristics of the three groups. (more than one answer possible)

table GIF

The above shows that group 1 is the group most heavily involved in the practice of T.M. 55% worked full-time for the movement, 90% are insiders, and 93% meditate for longer than two hours.

In opposition to that, the ex-meditators had little contact with the T.M. movement and also meditated much less. Only 7% of ex-meditators worked full time in the movement, 33% were insiders, the rest ordinary meditator; only 14% meditated longer than two hours. Also, the age of initiation is lower in Group 1 [parents] than in Group 2 [ex-meditators], and the period of involvement in the T.M. practice is over twice as long as that of Group 2 [ex-meditators].

It can be assumed that the effects of T.M. would be much more strongly felt in Group 1 [parents] than Group 2 [ex- meditators]. The next chapter (4) confirms this.

Over and above those facts, the problem must be viewed on the basis of "self-evaluation" on the part of those concerned and "evaluation by others" of those concerned. Groups 1 [parents] and 3 [spouses] are "evaluated by others", Group 2 [ex-meditators] uses the process of "self-evaluation". It is true, at least in part, that ex-meditators cannot fully confront their earlier experiences, or, that in the process of casting back their minds, they give an account of events much more positive than the situation really was. The long lasting changed perception of reality leads with some meditators to their evaluating earlier experiences on the basis of T.M. categorically thinking - even after the practice has been given up. According to T.M. criteria, negative consequences will not occur from the practice. As well as that some ex-meditators still feel bound by the T.M. ordinance on secrecy concerning certain matters pertaining to the practice. Furthermore, self-evaluation is never as cold and objective as "evaluation by others" can be. With certain parents a conflict in the area of values and norms with their children may have played a part in their judgment of events. For the most part however, parents were able to distinguish between normal conflict situations, and problems caused by the practice of T.M.

When the results did not vary to an extreme degree, a middle value was taken from all three groups, which best represents the distribution overall.

### **3.6 SUMMARY**

- Meditators come mainly from families of middle and upper- middle class. The have in most cases completed a college preparatory and university education and are seeking a middle class/upper-middle class occupation.
- Most families have a good relationship within the family, where the mother is the one responsible for the upbringing of the children. To a much lesser extent, meditators also come from difficult family situations. The course of puberty must be seen to have gone normally with most people (again the reminder of the need for careful treading on this point). Only 18% (10) reported serious problems during their puberty.
- Performance at school previous to the beginning of the T.M. practice was significantly above average. The soon- to-be meditators were satisfied with their position at work and school (for the most part).
- The average age at the time of initiation was clearly below 25 years in the group of parents and ex-meditators questioned; as against that the average age of the married partners group at the time of initiation was 31.5 years.
- It is remarkable that over 70% of the meditators in our investigation were made aware of T.M. by friends, relatives, and people with whom they had regular contact, which illustrates the missionary disposition of most meditators.
- The promises made by the T.M. movement in its publicity campaigns corresponds with the high expectations of those about to begin the practice.

Relaxation, health, and above all the search for experiences and the problem of identity with young adults provide the motive for the taking up of the practice

-As regards the parent and married partner groups there was very little knowledge about T.M. Half reacted favorably - to being themselves interested, when their children/spouse began T.M. Only 6% were against it from the start. It was only as a consequence of various negative effects the practice was having on their children/spouse, that they became critical of T.M. and the T.M. movement.

-All three groups show the same trend as regards the findings of this investigation. Group 1 [parents], the meditating children of the parents questioned, became much more intensively engaged in T.M. than group 2, the ex- meditators. This explains the situation as portrayed in the following chapter, where the effects of T.M. are much more strongly felt in Group 1 [parents] than Group 2 [ex- meditators].

## **4 EFFECTS OF T.M. ON THE MEDITATORS**

All 67 meditators were examined as to the effect of Transcendental meditation in their own various areas of life. In this chapter the results will be presented in both quantitative and qualitative respects, and where necessary, will be compared with the teaching and practice of T.M. Where the three groups of parents, ex-meditators and married partners show similar results in specific areas, they will be presented as one. Where results vary according to the group, or when it is required for other reasons, each result will be interpreted individually.

The chapter will document the consequences for the meditator which rise during the practice of T.M. The meditation experiences bring about in most cases a change in the perception of reality, particularly in the context of the T.M. organization. This has consequences both for the personality structure and the personal life of the meditator. A drastic alteration in the field of social intercourse becomes clear to the onlooker, as well as such changes occurring in school and career performance. Also documented are changes in the mental and physical health of the meditator.

### **4.1. EFFECTS IN TERMS OF EXPERIENCES DURING MEDITATION**

#### **4.1.1 FIRST EXPERIENCES OF MEDITATION**

Even during the initiation ceremony, during the obligatory Puja, the newcomer has his first experience of meditation, which he finds positive and very pleasant. Meditators report a calmness, a tranquillity which can become blissful, with a general state of happiness. Often they remember back to experiences as a child during the meditation.

Examples:

"I had that feeling of being in a state of suspension. Desires of a positive nature were automatically fulfilled. The experiences during meditation I had were of a loss of space and time, memories from my childhood, a softening of breath, moments of blackouts". (2/50)

"A feeling of calmness was there, but it wasn't actually more than I would have had, had I just been sitting down". (2/80)

"I felt as though I was eight or nine years old. I had a more refined perception, was less worried, saw people coming towards me, a costumed group on the meadow, the sea. I saw myself leaving my body." (2/50)

"I felt an inner calm." (2/50)

"Equilibrium became more intensive, desires were fulfilled. I became more sensitive for music and nature. Experiences during meditation: body became cold, complete mental calmness, breath no longer noticeable, total black-out in the meditation, sleeping and still awake, plays of light, feelings of pressure on the forehead (spiritual eye). Circles of light, then the whole body was steeped in a sea of light, the energy went up my spinal cord and out through my skull." (2/50)

"Felt my body. An experience of brightness. Relief - I can be helped." (2/50)

"I saw a beautiful landscape and had contact with people beyond. Apart from that I had visions and experienced a temporary relaxation, somewhat like after smoking of drugs." (3/50)

"Experiences during meditation: colors, suspension, a blue lake, feelings of happiness, after that an explosion, shock, water, movement of sperm, standing in front of a golden statue, a great eye, a long canal, saw Indian gods, light, stars, cattle, unidentifiable beasts, tigers, lions, tubes unrolling,

towards the end only negative and frightening forms, a mixture of wolf and bear." (2/50)

"I saw myself wrapped up in bed like a mummy. I emerged like a butterfly out of many layers, what came out was something very small and narrow. I saw that in the context of the laying on the table of cards by my T.M. friends. I could choose a card that appealed to me. He showed it to me and observed that I was only on the fourth of twenty four levels. I was therefore only at the very beginning of my development." (2/50)

#### **4.1.2 COURSES OFFERED**

It is well known that tantric mantra meditation and thereby T.M. - leads the meditator into a world of visions, pictures, and bizarre mental images, which can be compared with the taking of drugs. In addition unconscious sense-impressions can be brought into the conscious mind, which accounts for the frequent occurrences of childhood memories. The initial pleasant experiences and the "beautiful world", into which the meditation clears the way, leads those newly initiated people to go on further courses, which are supposed to confirm the initial experiences and to deepen them. To this end, the T.M. movement offers a whole row of standardized and more expensive courses. 80% of group 1 expressed the wish to become T.M. teachers (24), whereas in group 2 only 40% (10). Since becoming a T.M. teacher is regarded as the highest peak of a "career" in T.M. in the beginning, then the variable "T.M. teacher" can be used as an indicator for a clear commitment and interest in the T.M. movement. The other meditators also visited, at the very least, "week-end" courses, which are meant to be a more intense experiencing of theory and practice, (i.e. meditation). The following table gives an overview of courses which were taken by the various groups.

**Table****9:**

Table 9: Courses Taken- more than one answer possible								
Table 9:								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Which courses were taken								
1. Initiation (250-500Dm)	87	100	30	100	27	100	10	100
2. Weekend (70-200Dm)	49	73	27	90	12	44	10	100
3. SCI (approx. 1000Dm)	25	37	9	30	10	37	6	60
4. Sidhi (3-10,000Dm)	31	46	22	73	3	11	6	60
5. TM teacher (20,000Dm)	27	40	18	60	5	19	4	40
6. Governor (20,000Dm)	10	15	8	27	1	4	1	10
7. Other courses	35	52	18	60	7	26	10	100

**Courses taken. (more than one answer possible)**

Note that it is above all Group 1 [parents] meditators who visited those courses which led to their deeper and more intense involvement in the T.M. movement. 72% (22) of this group completed the Sidhi-program, 60%(18) became T.M. teachers, of which numbers 27% (8) took part in the governor's course, which made them eligible, at least as regards their state of consciousness to have the "post of a governor" in one of the "capitals of the Age of Enlightenment". At least 75% (three quarters) of all those questioned came closer in contact with the T. M. movement after their initiation. On the average each meditator took 7 courses, (group of parents, group of married partners 9, group of ex-meditators 4)

### 4.1.3 TIME GIVEN TO MEDITATION

**Table 10: Length of meditation after taking courses**

Table 10: Length of Meditation After Taking Courses								
Table 10:								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Length of Med. after courses								
0. Irregular	1	2			1	4		
1. Up to 1 hour daily	28	45	2	7	22	82	4	50
2. Up to 2 hours daily	12	19	7	25	2	7	3	38
3. Up to 3 hours daily	12	19	9	33	2	7	1	12
4. Up to 4 hours daily	8	13	8	30				
5. Up to 5 hours daily	1	2	1	4				
6. Not answered	5	-	3				2	

During the courses themselves meditation lasted 2-8 hours daily, according to the ex-meditators. In three cases a daily meditation quota of over 8 hours was reported. This affects the length of meditation for the individual after the course has ended. The longer period of meditation (for the individual) is already incorporated in the course, so that the T.M. leadership, as a rule, will not have to expressly indicate the longer desired period. In spite of this, six meditators report, that after a course they took, The course directors recommended a time for meditation longer than 2 x 20 minutes daily. In this way (53%, 33) meditated longer than one hour daily; i.e. significantly longer than is officially recommended and admitted by the movement. That this is a deliberate process is shown by the reports of the six meditators and also by the length of the sidhi program, which takes 2 - 4 hours to complete daily. In the group of married partners, 50% (4) meditate longer than 1 hour, in the group of ex- meditators, 14% (4). This can lead to great changes in the general life of the meditator, especially when the length of meditation increases to 4, 6 or more than 8 hours daily. This appears to be the case with sidhas, T.M. teachers and governors. Of these three groups, 20% meditated up to 2 hours, 25% up to 4 hours, 22% up to 6 hours, and one for more than 8

hours daily. In comparison to that the "ordinary meditators", 88.5% meditate for the official time of 2 x 20 minutes, 4% meditate up to 2 hours and likewise 4% up to 4 hours daily.

#### 4.1.4 THE FINANCING OF COURSES

**Table 11: Who paid for the courses taken? (more than one answer possible).**

Table 11: Who Paid for the Courses Taken-more than one answer possible								
Table 11:								
Variable	All Groups		Group 1	Parents	Group 2	Ex-meditators	Group 3	Married partners
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Own finances	37	57	10	34	21	78	6	80
Parents/Married partner	23	36	12	40	8	30	3	30
Inheritance	9	14	7	23			2	20
Credit-loans	7	11	5	16			2	20
Work in TM movement	5	8	4	13	1	4		

The table shows that in approximately half the cases, the cost was met by the person "out of his own pocket", and in the other half the money was received from parents or from an inheritance. Loans or work in the T.M. movement were also available, work which would then make the person eligible to take the course.

Examples:

"The courses were paid for with housekeeping money, from our joint bank account, and salary. " (3/42)

"He used my money (married partner) and spent all of my inheritance." (3/42)

"He sold all the furniture in the apartment to get money for T.M. He borrowed money from strangers and acquaintances, and also probably from people who he himself had initiated. He talked about them having made a gift of it to him." (3/42)

It must not have been very easy for meditators to get the immense sums of money required to take further courses and to experience the supposedly deeper meditation experiences, On the average, each meditator spent 17,322 German marks [roughly \$22,700] (5,003 [\$6,600]) for the T.M. organization, or made it available to them as a gift. (The number in brackets indicates the middle value, which does not take into account the extremely high or extremely low contributions.)

It is characteristic that married partners were at the top of the spending league with 37,625 German marks [\$49,400] (9,000 marks[\$11,800]), followed by the parent group, whose children on average spent 26,139 marks [\$34,300] (10,500 marks [\$13,800]. The ex-meditators spent 3,469 marks [\$4,600] (1,498 marks [\$2,000]) on courses. The married partners group often make their share of the outcome of divorce proceeding (itself caused by T.M.) available to the T.M, movement. The amount on occasions reached 100,000 marks [\$131,300] The following table shows the amounts spent by the meditators involved in this investigation.

**Table 12: Financial outlay of meditators for T.M. (in [1980] marks)**

Here is also the typical phenomenon, that the "ordinary meditators" only in a rare case spent more than 1,000 - 2,000 marks [\$1,300 - \$2,600], whereas the "insiders" (sidhas, T. M. teachers, governors) in 56% of cases spent more than 6,000 marks [\$7,900].

Table 12: Financial Outlay of Meditators for TM-in Dm		
Table 12:		
Variable	All Groups	
	Number	Percent
Up to 500 Dm	14	20
1000 to 6000 Dm	16	26
6000 to 10,000 Dm	4	6
10,000 to 20,000 Dm	15	22
20,000 to 50,000 Dm	8	12
200,000 Dm	1	1
300,000 Dm	1	1
No amount given	8	12

## **4.1.5 EXPERIENCES DURING COURSES**

### **4.1.5.1 FROM A RECORDING MADE OF A COURSE PARTICIPANT**

People said whether they were vegetarians or not, and I said that I wasn't, but for the whole five weeks got only vegetarian food to eat. The preparation wasn't bad, but there was a total lack of cleanliness. It's a good thing a health inspector wasn't there. Accommodation was a hotel, but rented exclusively, not for other guests. The looking after was done by T.M. people, not by the hotel staff. Those people (looking after us) were "earning" their next course by doing this work, they got credits or points for the work which would count for their next course. I knew that they weren't experts in the field; it wasn't the improvisation that bothered me, it was the filth.

After breakfast and the first round we went to the lectures with the video and the great master. What really bothered the T.M. people was that I was writing down what was being said. That was a constant stumbling block, that someone was sitting there who was recording the statements that were being made. That wasn't looked on as a good thing to do....

After the lectures there was a long summing up, then we divided up into groups. Charts were put up, on which the most important points were written. You had to read them very quickly, and they were taken down again without delay: - the psychology of learning put into good practice. Then I was asked the question: How many people will meditate during the life of this generation? And I said according to the Maharishi and the charts there will be this and that - but I don't believe it! That was unforgivable. I was called out of the crowd. Incidentally the instruction is done very cleverly. No one is allowed to consult anything when giving an answer, everyone has to go up, take the microphone in hand, and speak just like that. At the

beginning people were pretty inhibited, or started blushing, but after a while we got very confident....

Then there was another round, in the afternoons there was the summary and repetitions, you got very little fresh air during this time. You could go out - very strict guidelines on what to wear, a suit and tie 2,000 meters up, and everyone had short-cut hair.

Towards the end you really had no thoughts of your own. Rounding, lectures, summaries, rounding, repetition. In the evening there were new lectures, and before noon the next day there was a summary; as far as I was concerned that was brainwashing.

...after a short break we would meet again together and discuss our experiences as regards the meditation. People began more and more to relate their experience with an uninhibited determination, experiences that kept on getting more wonderful, what was happening to them during the rounding. To me it was frightful what they were saying and what was for me a revelation was that inside five weeks peoples' behavior had completely changed. In the beginning they used to say: oh, I'd like to go out for a walk now and not bother rounding - towards the end of the course they had no more ideas like that. In the beginning the young people present had open discussions; after the course was into its second half no one talked openly anymore, only what had been taught was repeated and given as that person's own opinion. I was also amazed at the total obedience shown to those dictator-type characters who were in charge. When they said please go there and do this and that, it was done, whereas at the start many used to say, well I've no real interest in doing that at the moment. I too was caught up in it, but on one occasion I tried to get out. This rounding didn't do me any good at all. I have low blood pressure, and it went lower, and I started

experiencing difficulties.. ..officially there was a doctor on the course. Every time I had difficulties (on weekend courses as well) the doctor said I was unstressing, that it was a completely normal reaction, I was getting rid of years of accumulated stress. I told him that I felt extremely ill and that in my opinion, my circulation wasn't in order. But he denied that. After one weekend course - I was pregnant - I came back desperately sick. It was definitely because at that height above sea level my blood pressure had gone right down; I suffer from a blood problem to do with red cells, and I hadn't known that at that height the climate would give me problems. I always only got the answer that I was unstressing and should meditate more. I did that in the beginning. So I meditated more at the start, until I realized, that if I keep doing this, then I'll stay up here! I went to a doctor in x and explained my problem to him. He gave me the appropriate medicine and some rules to follow, for example to take walks. Then I began to feel better. I canceled my attendance at the next summary of the lectures and was going to visit an alpine festival. At this point the teacher planted herself in front of me in the doorway and said that I couldn't do that. I told her that I needed fresh air, and that I had been to see a doctor. She didn't say anything, only had a strong look of disapproval on her face. At that stage I simply wanted to go out and she said that that wasn't possible, there was a summary about to start. I told her that I had heard that three times already, but she just said that I would have to fall into the order of things, otherwise I couldn't stay on the course any longer.

I told her that I was on my holidays and that I wouldn't let myself be sent away. I went out there, and from that time on I was really an outsider. Everything was so regimented.

At the start I had really enjoyed engaging myself in discussion,... but after a while I gave it up. I had noticed how other people seemed to accept everything so quickly, and pronounced it to be so ideal. I noticed how people became much paler, slower in their movements, much more introverted, and paler, many of them staggered around. In response to all of those phenomena, you are told that it is proper and normal it is unstressing. Spiritual encumbrances were coming to the surface and they were causing the suffering. So when someone comes and says, I feel really bad, they're told, something good is happening. Sometimes during meditation I had the feeling that my hands were getting really big or my head was splitting apart, or I was somehow suspended, that I was tighter. Frightening images appeared in as far as earlier life experiences came to mind and seemed overpowering. Meditators are glad when something like that happens, because, they say, then its gone out of the system. I doubt that. When I said that these experiences hadn't gone, the T.M. teacher said "well, you're not enlightened yet." (2)

As a result of the courses the meditator takes on completely the world view of T.M. He thinks and acts only in T.M. categories. It can also be observed that the capacity for critical reflection also goes astray to be replaced by an unreserved acceptance of all that is said and held sacred by the T.M. movement. This process is fully in line with Maharishi's intentions, who has said to his teachers:

"You must be like a recording. Always play the same melody, always...."

The practice of meditation follows exactly the theory. Whoever wants to lead a life in accordance with the laws of nature, allows himself to be carried along in the stream of evolution. His ego becomes a silent instrument of the 'Divine intelligence.' Critical reflection is not requested, rather a self-

deliverance to the laws of evolution which - in the eyes of T.M. - manifest themselves in T.M. courses. In this way the practices in a T.M. course are legitimized. It is not surprising, therefore, that with the help of this practice - meditation bound into the structure of the course itself, - that increasingly more meditators involve themselves more intensely with the T.M. movement. The T.M. organization is the "clearer of the way" for the dawn of "the Age of Enlightenment".

Whoever makes himself available in terms of his work and meditation, works that much more effectively for his own evolution.

#### 4.1.6 COMMITMENT TOWARDS T.M. MOVEMENT

**Table 13: How much time spent at T.M.?**

Table 13: How Much Time Spent at TM?								
Table 13:								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Only meditation	8	12			8	30		
2. Only courses	10	15	4	14	5	19	1	10
3. Up to 8 hours in center	11	17	4	14	5	19	2	20
4. Longer in center	11	17	1	3	6	22	4	40
5. Part-time	5	8	18	14	1	4		
6. Full-time	21	32	1	55	2	7	3	30
7. not answered	1							

As the table shows, 12% (8) did only meditation and 15% (10) only courses. The other 73% (43) were more closely involved with the T.M. movement, 8% (5) part-time and 32% (21) full-time. According to statements made during interviews, work was done in the center itself, as well as putting up posters, distributing pamphlets, writing letters to politicians or to the papers, or furnishing a new center etc. As well as these activities were the weekly meetings with meditators and the group meditations. Full-time workers are usually T.M. teachers and governors, who are in charge of a local center or

work in a "forest academy" on a regional level. (The differences between Group 1 [parents] and Group 2 [ex-meditators] are explained, at least in part, by the fact that most of the T.M. teachers and governors are in Group 1 [parents].)

Asked why they spent so much time at T.M., each meditator gave personal, religious, and inter-subjective reasons for doing the practice, all of which, however, were based on and sprang from T.M. theory and practice.

Examples:

"It was necessary for his fulfillment." (2/44)

"I needed it as a life-support." (3/44)

"He said that he would help mankind through his meditation. The state could take care of the family. When he wanted to go to Seelisburg for a year, the T.M. people said that my husband was burdened physically and mentally with the large family; he needed a year's rest." (3/44)

"T.M. brings world peace!" (3/44)

"In 1980 I wished to bring Hamburg to 1% enlightenment." (2/44)

"There was no question about it. It was good, proper and important." (2/44)

It can be seen from these answers to a certain degree how a changing in the perception of the world begins to occur. In the place of realistic self-appraisal come omnipotent concepts in tandem with increasingly egocentric attitudes, all of which are legitimized by T.M. Also, the other goals of T.M. are accepted without question.

#### **4.1.7. NEGATIVE EXPERIENCES OF MEDITATION**

The unconscious sense impressions and visions which are brought to the conscious mind during meditation cannot be controlled by the meditator himself. The mainly positive experiences in the earlier stages (pictures,

feelings of happiness) are replaced in time - according to reports of the ex-meditators - by terrifying images and feelings of fear or anguish. This is known to the T.M. movement. The theory states that "unstressing" is taking place during these conditions. It is advised that one should meditate more intensively. Only when all of that stress was released, would pleasant experiences again be had.

Because of their initial pleasant experiences with the meditation, coupled with a blind trust in the directions of the T.M. leadership, those concerned meditated more intensively and ended up in many cases in what was for them a dangerous condition, which they could not get out of without outside help.

Table 14: Difficulties as a result of the meditation





Table 14: Difficulties as a Result of the Meditation								
Table 14:								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Did you have difficulty as a result?								
Yes	47	77	20	80	20	74	7	78
No	14	23	5	20	7	25	2	22
not answered	6		5				1	

Over 70% of those in our study had difficulties, statements made on tape list these difficulties mainly as being: problems with sleeping, anguish, increasing pain in the head, stomach, and back, (compare with section 6 of this chapter), problems with concentration, hallucinations, feelings of isolation, depression, over- sensitivity, and instability.

It is significant that the percentage is high in each group. This shows that even the so-called easy meditation (2x20) can lead to serious problems. This is confirmed by comparing the ordinary meditators with sidhas, T.M. teachers, and governors. 70% of ordinary meditators had experienced difficulties as a result of the meditation, 82% of insiders.

The questioning of ex-meditators yielded the same result. They were asked how they experienced the meditation and what their feelings were towards it.

**Table 15: Personal judgment of the process of the meditation by ex-meditators (Group 3 [spouses])**

Table 15: Personal Judgement of the Process of the Meditation			
		by Ex-meditators (Group 2)	*
Table 15:			
Variable	Group 2	Ex-meditators	
	Number	Percent	
Positive	5	19	
Nothing felt	2	7	
Negative	4	15	
Got steadily worse	4	15	
*In two minds	12	44	
*e.g. varying positive	negative		

74% had problems during the meditation and because of it.

They judge the meditation to be altogether negative getting steadily worse or are in two minds.

#### 4.1.8. HOW DID THE MEDITATORS TRY TO DEAL WITH THESE DIFFICULTIES?

Of the meditators who ever tried to find a solution in the first place, most attempted to do so by taking advantage of the possibilities made available by the T.M. movement. The "checking" procedure was used in most cases. According to the ex-meditators group this was mostly without success. The fact that many traveled to Maharishi in Switzerland when they experienced the trouble shows the dependence and fixation of meditators on the master. Only 9 meditators visited a doctor, who in most cases were themselves meditating and who gave the same advice as the T.M. movement: more intensive meditation. According to our results, problems and difficulties which arose were not dealt with or solved by the movement. They simply got worse in the course of time. (See section 4.2)

**Table 16: Attempts by meditators to deal with difficulties. (more than one answer possible)**

Table 16: Attempts by Meditators to Deal With Difficulties	
more than one answer possible	
Varriable	All Groups
	Number
How did he/she try to deal with difficulties	
1. Checking	16
2. Went to Mahesh Yogi	14
3. Doctor	7
4. More meditation	4
5. Went to TM academy	2
6. New mantra	2
7. Course	5

#### **4.1.9 SUMMARY**

The initial positive meditation experiences together with the promises and encouragement if the T.M. movement lead many to take further courses. In these courses they become more deeply involved in the teaching and ideology of transcendental meditation. They believe in the effectiveness of T.M., even when in the meantime negative experiences and results are evident. These are interpreted as an on-going release of stress. Far reaching changes in the perception of reality occurred, as well as chances in self-evaluation and evaluation by others.

The length of time given to meditation each day increased in half of total cases, from 40 minutes to at least 2-4 hours daily; in one case to more than 8 hours. This tendency is encouraged in courses, this at times being a direct instruction to meditate longer each day. As well as this meditators invest more time and energy in the T.M. movement.

On average each meditator spent more than 17,000 marks [\$22,312] on the T.M. movement. That amounts to approximately 1.2 million marks [\$1.6

million] when taken in the context of the 67 meditators. This spending was made possible partly through their own resources, partly from help from parents and married partners, in some cases through inheritances and in others, loans.

Unconscious experiences (i.e. experiences in the unconscious) which are not worked out, and the insufficient and practically non-existent follow-up procedures caused serious mental disturbances with many meditators, for example sleeping problems, anguish, problems with concentration, hallucinations, feelings of isolation, depression, over-sensitivity as well as physical problems. More than 70% of meditators said that they had come into mental disturbances as a result of the meditation. Similar problems were observed in meditators, i.e. ordinary meditators, who meditated only 2x20 minutes daily and had little contact with the organization. These facts refute the claims made by T.M. organization that transcendental meditation is a harmless relaxation technique with purely positive consequences.

## **4.2 EFFECTS OF T.M. ON PERCEPTION OF REALITY**

A human's perception of reality cannot be established absolutely, or in other words, directly. For this reason we used certain variables in this study which would serve as indicators for a change or commencing change in the perception of reality (i.e. the world) .

### **4.2.1 INDICATORS OF A CHANGED PERCEPTION OF REALITY**

#### **4.2.1.1 THE MAHARISHI EFFECT**

Table 17: Did you believe in the Maharishi effect? (this question was only put to ex- meditators)

It is amazing that over 50% of all ex-

Table 17: Did You Believe in the Maharishi Effect?			
Group 2		Ex-meditators only	
Variable	Group 2	Ex-meditators	
	Number	Percent	
1. Yes	12	52	
2 No	11	48	
3. not answered	4		

meditators believed in the so-called "Maharishi effect". This is the claim that when 1% of the population in the city/area meditate, that a substantial improvement would be seen in all aspects of life in that particular region. (A promise in a T.M. advertisement goes: "With the help of the Maharishi effect society will automatically become an ideal society, a society without disease..").

If one divides the ex-meditators into ordinary meditators and insiders, it can be seen that the ordinary meditators believed in the effect (53%) to the same degree as the insiders (50%).

#### 4.2.1.2 THE SIDHI-PROGRAM

Table 18: Why was the Sidhi-course taken? (more than one answer possible)

Here too it is noticeable that 58% believed that one day they would be able to fly. Three quarters of sidhas had as the most important motive a greater development of consciousness.

That 64% of sidhas took the course because it was recommended them by organization shows the growing conviction of many meditators that "everything that T.M. says is good, proper, and important".

Meditators also accepted without question the reincarnation theory, karma and dharma theories.

This is down in the other variables.

#### 4.2.1.3 STYLE OF DRESS

54% (36) changed

their style of dress and obeyed the T.M. organization's wishes on the subject.

Women prefer the Indian sari and men wear short hair, no beard, and dress in

Table 18: Why Was the Sidhi Course Taken?		
more than one answer possible		
Variable	All Groups	
	Number	Percent
1.To achieve supernatural abilities	18	58
2.To continue development of consciousness	23	74
3. Because the TM organization recommended it	20	64
4. Other	8	26
altogether 31 meditators took the Sidhi course		

blue suits and red tie or in white governor's suit. 100% cotton material is obligatory. Expressly for this purpose, the T.M. organization runs a mailing department which deals in the proper T.M. style of dress.

#### **4.2.1.4 ATTITUDE TOWARDS MONEY**

People's attitude towards money changed as a result of T.M. Before T.M. 66% (44) evaluated their relationship to money as being normal. 18% (12) saw money as being unimportant or had no relationship to it, while 5% (3) saw money as being important (to them). 3% (2) were generous and 5% (3) were thrifty.

During TM. only 30% (20) had a normal relationship to money. 37% saw money as unimportant or had no relationship to it, 29% (19) saw money as being important; 3% (2) were generous and 2% (a) thrifty.

There is a clear division between the groups on this subject. While 63% of Group 2 [ex-meditators] described their relationship to money during T.M. as being normal, in Groups 1 and 3 only 4% did so. On the other hand 41% Of Group 1 [parents] and 50% of married partners saw money as being very important, which is confirmed in the taped interviews. It appears that for insiders, above all others, money is important on the one hand as regards the financing of meditation courses, but on the other hand loses its importance, since apart from that nothing worth striving for is associated with it. It is legitimate to suppose that it is a policy of the T.M. movement to change the attitudes of meditators, in as far as money will be unimportant (generally) to them in the first place, but that meditators will be ready to spend their money on expensive T.M. courses, or make it available to the organization for its expansion program.

"During T.M. I attached little value to money, since there was a lot more than money in the spiritual level." (2/73)

"Money was for me unimportant. Whether I spent 4,500 marks or 6,000 marks [\$6,000 or \$7,900] on a course didn't matter. I was not thinking according to normal standards; I had a different value-concept." (2/73)

"Before that he was one to whom money wasn't that important. Now he's always stuck for money, because he needed it for courses." (1/73)

"He exists on borrowed money from his friends since his involvement with T.M. (3/73)

#### 4.2.1.5 VEGETARIANISM

Vegetarianism is a clear indicator of intenseness of meditation and commitment to the T.M. movement. The example shown by insiders motivates many meditators to become vegetarians as well. This is in accordance with T.M. theory.

**Table 19: Vegetarianism**

Table 19: Vegetarianism								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1.Strict Vegetarian	45	68	26	87	12	46	7	70
2.Partially Vegetarian	15	23	4	13	9	35	2	20
3.Non-vegetarian	6	9			5	19	1	10
4.not answered	1				1			

91% of those in our study became part or full vegetarians through the influence of T.M. Only 9% never tried vegetarianism, despite T.M. The longer a person practices T.M., the higher the likelihood that he will become vegetarian. This is shown by the fact that in the parent group, whose children have on average practiced T.M. for 7.3 years, almost 100% are vegetarian, whereas in the group of ex-meditators who on average practiced T.M. for 2.9 years, only 81% were vegetarian, at least temporarily speaking.

A similar relationship exists between ordinary meditators and insiders. The following table shows that insiders are far more likely to be vegetarians than the ordinary meditators.

**Table 20: Difference between ordinary meditators and insiders in the context of vegetarianism.**

In order to avoid misunderstandings let it be said that it is not being suggested that there is anything wrong with vegetarianism. The variable is only being used to indicate that the teaching of T.M. and the experience of

Table 20: Difference Between Ordinary Meditators and Insiders in the Context of Vegetarianism			
Variable	Ordinary Meditators		Insiders
	Percent		Percent
1.Strict vegetarian	48		79
2.Partly vegetarian	30		19
3.Non-vegetarian	22		2

meditation has such a strong influence on meditators, that even "convinced meat-eaters" are converted.

Examples:

"He slowly became vegetarian. He first wouldn't eat any more meat, then no eggs, finally he would only eat grains and cereals." (3)

"She became vegetarian. Then she wouldn't prepare anything else for the family." (3)

#### 4.2.1.6 HEALTH INSURANCE AND DOCTOR CARE

Table 21: Health insurance for those working full-time for the T.M. movement

The T.M. Movement has established a

Table 21: Health Insurance for Those Working Full-Time for the TM Movement								
Variable	All Groups		Group 1		Group 2		Group 3	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Where is he/she insured?								
1.With the TM organization	2	7	2	10				
2.Not insured	11	38	5	25	6	18		
3.By parents/marriage partner	11	38	9	45	1	14	1	50
4.Insured by self	5	17	4	20			1	50

"Ministry for Health and Immortality," and promises meditators a life without

sickness. According to the meditators' perception of reality that is considered factual, and consequently they do without health insurance. Out of the 29 meditators who gave up their job or studies to work full-time for the T.M. movement, only two were insured by the T.M. movement, and those two only because of outside pressure to do so. 38% (11) weren't insured at all, the parents or married partners insured another 38% (11). Only 17% (5) insured themselves or kept up existing insurance. Here also, one cannot but suspect that the T.M. organization takes advantage of the changed perception of the world on the part of the meditator who works for them, in order not to have to pay a salary or medical or social insurance. When a sickness or illness does occur, it is mostly simply denied; it doesn't fit into the theory. A visit to a doctor is out of the question. In the most extreme case meditators working for the movement will go to a T.M. doctor (who will "prescribe" more meditation. See section 4.1.5.1.) or will visit a homeopath.

Examples:

"He will only allow himself to be treated by homeopaths." (3)

"He went to his T.M. doctor, who advised him to meditate more." (3)

"My T.M. teacher was disgusted, that I had entrusted myself to the care of a doctor. I always make the wrong decisions, he said." (2)

#### 4.2.2. INFLUENCE OF T.M. AND MAHESH YOGI ON MEDITATORS

It is clear that the very real changes in the perception of meditators, recounted above, can be traced back to the influence of T.M. The practice of meditation, its context, the courses and the teachings are each so tuned in relation to the other that they influence effectively anyone who is inclined to believe them. He is introduced into a world of experience closed unto itself, which imprints itself on his personality and social intercourse. 87% (57) of

those in this investigation reported that they (or their children/married partners) were strongly to very strongly influenced by T.M. No one had not been influenced.

**Table 22: Influence of T.M. on meditators**

The differences  
between groups 1  
and 3 and Group 2  
[ex- meditators]

Table 22: Influence of TM on Meditators								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
No influence	0							
Weak influence	9	14			9	33		
Strong influence	14	22	2	7	10	37	2	20
Very strong influence	43	65	27	93	8	30	8	80
Not answered	1		1					

revolves around the fact that in Group 2 [ex- meditators] most were only ordinary meditators, of whom only 57% were very strongly influenced, as opposed to the insiders, of whom 98% were very strongly influenced.

This influence is strengthened by the central figure of Maharishi Mahesh Yogi. In answer to the question "What position did M. Mahesh Yogi occupy in your world view?", many said that they saw him as a "leader," a "divine person," and he occupied the position of primary importance in their lives. Whatever he said, was binding. These meditators made themselves dependent on his authority and lost the capacity for independent thought and action.

Examples:

"Maharishi was the master and stood in the center." (2/71)

"The great sage, who has perception." (3/71)

"Leader of her movement." (3/71)

"Maharishi has the status of a god. Likewise he is a type of father and protector. He makes everything right." (1/71)

"First of all he was the overwhelming personification of an enlightened way of life, which I dared not try to achieve because of a self-awareness of my own short- comings." (2/71)

"He was the leader, we would have followed him into the sea." (2/71)

The influence of T.M. and the central position Mahesh Yogi occupies for meditators is self-evident. The continual justification of his leadership role was expressed thus by an ex-meditator: "With us it was like this: whoever is in the highest state of consciousness has the right to exercise power over people who have a lesser awareness. That is, in an Indian context, caste-awareness. The caste system comes from this. It's a matter of consciousness and incarnation." (2)

#### 4.2.3 ON THE QUESTION OF THE EXERCISE OF FREE WILL

Table 23: Was the exercise of free will influenced during the time of involvement with T.M.?

73% of

Table 23: Was the Exercise of Free Will Influenced During the Time of Involvement With TM?						
Variable	Total		Ordinary	Meditators	Insiders	
	Number	Percent	Number	Percent	Number	Percent
1.Not influenced	9	14	8	36	1	2
2.Weak influence	8	13	4	18	4	10
3.Strongly influenced	16	25	4	18	12	28
4.Very strongly influenced	31	48	6	27	25	60
5.not answered	3					

meditators were influenced strongly to very strongly in their exercising of free will or determination. Here also it is clear that insiders were far more affected than ordinary meditators. They became what Maharishi prognosticated in his teaching.

"...even those who are not so highly developed mentally can become innocent instruments in the hand of the almighty and fulfill his plan...not a

great deal of learning is required, only a complete self-deliverance to the master. This gives us the key to success."

#### **4.2.4 CHANGED VIEW OF REALITY**

The variables in the preceding table 23 were again used in tandem with the question "Did your his/her view of reality change as a result of T.M., and if yes, how?" The evaluation of the answer yielded the following: The ideology of T.M. was unreservedly accepted, the view and perception of the world changed in the direction of what has already been recounted in this chapter; elitist attitudes and karma-dharma thinking developed, meditators became anti-social, apolitical and disinterested in their surroundings.

Examples:

From a Circular of a World Plan Center, Fall, 1980,

"Latest news: On the 16th of August in Cologne, the city parliament of the Age of Enlightenment for Nordrhein- Westfall Hassen and Searland was inaugurated in a solemn ceremony. Now Cologne too has a council with 10 ministers and 40 councilors. The task of this new governing body is the development of one particular domain, which is the absolute basis of life, the consciousness of the people in our city. Through the practice of T.M. and the T.M. Sidhi program the individual and collective consciousness will be raised and the quality of life improved. The aim of this council is therefore to spread in an ever increasing fashion the practice of T.M. in Dusseldorf, so that we can soon enjoy the full sunshine of the Age of Enlightenment. The sittings begin every Saturday with the super-radiance program, and the councilors retire to a council meeting in the central hall thereafter. Every meditator is invited to this meeting. (I.M.S., Ortsverbald Dusseldorf, Fall/Winter 1980)

"I don't need to worry about politics. When we win over enough people to do T.M., then we'll have paradise on the earth - Maharishi has said that." (2/70)

"Since he's started meditation, my husband doesn't believe in the reality of life. He (literally) said to me: When you are a meditator and a person who is close to you dies, then you put it aside without any emotions." (3/70)

"The notion of rebirth is crucial. Everything that was before is now unimportant. Maharishi is the person through whom god expresses himself, because of that the fixation on Maharishi - only what he says and does is important, everything else is false. He changed from being a liberal sort of person to a totalitarian-minded person, who considered the Indian caste-system to be a good thing, and which itself is a vindication of Maharishi's claim to power. He says that mankind can only be helped with T.M. Through T.M. a person will become neither sick or old." (1/70)

An evaluation of all that was said in response to the above question yielded the following: approximately 90% absorbed and accepted T.M. theory and ideology, 80% followed precisely the instructions of meditators of higher rank, and about 75% lived in the pretend world of T.M.

#### **4.2.5. CHANGE IN THE FRAMEWORK OF PERCEPTION**

Changes which occur in the individual's perception or understanding of the world and their effects on his sense of identity are illustrated here in the case of a young man (22 years), who, at the time of his initiation into T.M. was still in the Critical phase of adolescence. The search for a sense in life, the building of an identity conflicts in difficult family situations, change from school to university; in other words a general phase of insecurity: this coincided with the initiation into T.M. and the practice, which, from T.M.'s point of view, went smoothly.

Using this recording from the interview, the dangers involved in this type of meditation can be illustrated, dangers particularly relevant to those beginning the practice who are under 25 years of age.

I experienced T.M. as an investigation into my own nervous system, a becoming conscious of many things...T.M. is really a concentration into the spiritual, and it's perhaps because of that that many people believe that they fly...

It struck me, what they call unstressing, I would explain it in this way, that those people suddenly concentrate wholly on themselves in that isolation, and that then problems start to appear.

I noticed that people needed more sleep. They obviously had something to work out - me too, I was (always) very tired.

I stop the subconscious from coming up....

And what concerns they have about the nervous system! Why am I able to see at all... I came this far: Before, I hadn't understood why they had their eyes closed, let's suppose I sit here on my own and do nothing. I close my eyes, because it's simply better that way. Why should I see something...I don't want to see anything anyway! That you control your nervous system better, psychological functions, and that you become more selective and because of that more aware and another person doesn't understand that, they absorb everything with reflection. Through the mantra you learn to concentrate on a "certain something", if you learn at all to concentrate...

I believe that it's a sort of retreat into further layers of consciousness, when pictures begin to appear. Why? Because it's an earlier awareness. You could say that your awareness becomes more childlike, more pensive...

My thinking became pictorial, everything I thought were pictures, like a film. That you see yourself as in a film...

I see myself going along, and I see myself doing what I actually will do.

I saw myself as a film projector, in which there was a film, and we could look at it like this, that the black part was the unconscious mind and the place where the pictures showed up, that was the conscious mind...and during the meditation the black part separated from the other part of the film, and I saw my whole life as a film. Everything became known again....it is taken from the darkness and brought into the light, and there it stays...I think that I could use that to good advantage at school, that the memory is somehow trained...exactly as I take it in, I would reproduce it.

Increasing concentration of preoccupation with yourself. An introversion, you put all of your concentration on your nervous system, you have a preoccupation with it; it didn't fascinate me, but it interested me. Hey, that's really interesting and you'll have to study this. That's going on in every person. Perception goes inwards, not only into the body, but into the spirit... you try to screen yourself completely off from the world, I called it a really nice name "Desire-stop". I tried therefore to stop desires working on me and I naturally became very calm; the more you rid yourself of desires the more it becomes a psychological hobby. Other people don't do it, but it interested me, because desires play a big part in things, and you only notice desires when you've had more for a long time.

I saw a certain danger for my own development in having a relationship of dependence with other people or another person. I mean things that you have absolutely no need for, you absorb them, they just go right into you. Things that are uninteresting or of no importance. Why should a person introduce things like that into himself? That's just a pure waste of energy! A waste of the nervous system's energy. Everything uses up energy, and why shouldn't I save energy in my nervous system. If I now am sitting somewhere

and am looking around, without consciously seeing anything, then I'll just close my eyes, since there is no point, it's really just a waste of energy...

It all started in France, the mental crisis. A life with nature...and I tried to leave everything that was decadent aside, including to a certain extent what was for me spiritually decadent - thinking, thinking isn't natural. Thinking isn't natural. I don't want to say that women were as such an example to me, but like I've already said, women do it much more properly than men. Women have an instinct that is lacking in men. Man has his logical understandings, the woman has a sort of refined feeling. You don't have to be homosexual, I've noticed - it's all about hormones, aggression. I could dismantle all of it, I had everything under control. That's the man in me, that's all the aggression, all the hormones, that's all just complete bullshit. I got rid of all my aggression, the natural aggression of the male, I controlled my sexual drive or whatever you call it, when a person sees a beautiful woman and it arouses him...I thought to myself, that's not essentially positive. That's more a thing to do with the unconscious, you see. And then I tried so that everything would leave me cold and uninterested. That was my goal, no influence from outside, because with those I'm not free...

It was a time, in which I had an overview for the first time of all functions and could control them really well. That was before France. In France, you could say, that was my downfall. That was a downfall not planned by me.

T.M. was for me a means to see for the first time that such desires have an effect on us. I'd thought it over beforehand, how I would explain it to them. Our psyche is a desert, a large expanse of sand, and now there's rain falling, that is desires. Every desire causes a reaction, that is, if you like, our mental reaction. Let us say that I can see that there are thousands and thousands of desires affecting me and causing reactions in me. Abracadabra, you are not

free. I build a house with a roof on this sand, that means, that I shield myself off from the desires and then I make somewhere a small hole and let only one or two drops of rain in and I examine them and try, using those raindrops to shut off the rest. So I'm left with a better picture, that you have to search out certain raindrops; that you can't let everything go into yourself, like a person with no awareness does...Before I began T.M. I hadn't thought like that at all. I had acted just like everyone else, without worrying. When I went to France, there was chaos. Myself as a person with such a finely tuned and different perception suddenly has to think in another language. I was like a small child, who suddenly has to start from the beginning again. And what I had learned from myself was as if rubbed out: I was in the role of a small child, I had to learn to speak again.

And it was because of this that my development was suddenly ended. Because of that I got into a terrible crisis. It was horrible. Thinking was suddenly French....I had had my thoughts and perception so beautifully in shape and then came another language and it destroyed everything... (2)

The young man was at the time of the interview - still unable to work. He is under therapeutic care and lives at home with his parents.

Mantra meditation can lead to a completely changed perception of reality. It is a slow process from the mature "I-you relationship" back to the one dimensional narcissistic "I". The young person involved with T.M. is effectively hindered from becoming a responsible independent adult, he regresses to an infantile and narcissistic stage, expressed through appropriate behavior on his part. The almost complete loss of a sense of reality is caused, in our considered opinion, by the practice of meditation, the teaching and T.M. movement in the context of it being so organized in the particular way it is. This loss of a sense of reality makes a person unfit for

work, unable to shape his life in a responsible manner and unable to be socially active.

#### **4.2.6 SUMMARY**

-The change in the framework of perception can be illustrated using different variables: More than half of the meditators took the sidhi-course, in order to learn supernatural abilities, like, for example, flying. 91% became part-time to strict vegetarians, an indication of a changed world-view. The variables "belief in the Maharishi effect, attitudes to money" and "style of dress" point clearly to a changed framework of perception. -As a result of this new world-view, 76% of those who worked full-time for the T.M. movement did not get medical insurance for themselves. Afterwards half of them were insured by either parents or married partners, in order to avoid a calamity. In this way, the organization comes into the category of cheap labor. Even in serious cases of illnesses, a meditator will often not visit a doctor, since medical care is disapproved of generally by T.M. teachers.

-The influence of T.M. was rated strong to very strong by 87% of those in the investigation. Mahesh Yogi is seen as a godly figure and leader, whose proclamations are considered binding. Meditators become dependent on him and lose the capacity for independent thought and action.

-90% of those meditating accepted the T.M. teaching and ideology, 80% followed robot-like fashion the instructions of T.M. teachers and 75% lived in an artificial world created by T.M.

-A comparison between ordinary meditators and insiders yielded the result that the more the world-view had changed to that of being a T.M. world-view, the longer the person had been involved with the T.M. movement and the more intensively he meditated.

-It was demonstrated, using one particular case, that the practice of T.M. during adolescence leads to a lasting disturbance and disorder in that person's perception of the world, which has most disadvantageous consequences for the development of personality and the formation of identity.

## **4.3 EFFECTS OF T.M. ON PERSONALITY STRUCTURES**

### **4.3.1 THE STRESS FACTOR**

Stress is a central concept for the T.M. movement. It serves as a substitute for the word karma in the mind of the meditator. Bad karma and accompanying stress is to be avoided above all else. Meditation frees the consciousness of the meditator from negative karma (or stress), and purifies the atmosphere of stress. Stress is referred to in the movement as a material phenomenon, a substance somewhat like gas which can escape from the head and the atmosphere. The new world-view has the effect of giving stress an ever-increasing role, as meditators over-react to this factor, and avoid everything which could cause stress, like for example conflicts, manual work, social relationships etc. It is especially young adults who are stunted in their development because of this attitude to stress combined with the pleasant experience of the mantra-meditation, since they can only meet the stressful demands of everyday life with retreat, and, in time develop an oversensitive, unstable character. In the same way as the "narcissistic social type" has today been authenticated, it is appropriate to investigate individually specific "social types" produced by T.M.

**Table 24: Stress Factor**

Table 24: Stress Factor								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
What role did stress play before initiation?								
1. None	34	56	21	78	8	33	5	50
2. Side issue	15	25	4	15	7	29	4	40
3. Important	10	16	1	4	8	33	1	10
4. Very strong role	2	3	1	4	1	4		
5. not answered	6		3		3			
What role did stress play after initiation?								
1. None	4	7	3	11	1	4		
2. Side issue	5	8			4	17	1	10
3. Important	16	26	5	18	8	33	3	30
4. Very strong role	37	60	20	71	11	46	6	60
5. not answered	5		2		3			

With 56% (34) stress played no part in their lives before their initiation, and it was for 25% only a factor of small importance. Only for 2 interviewees was it of major importance. Here also there is the same tendency as before, in Group 2 [ex-meditators] a different emphasis is ascertainable. Group 2 [ex-meditators] had the highest stress factor before T.M.

After the initiation into T.M. stress played a very big role for 60% (37), it was an important factor for 26% (16). Only 8% considered it of small importance, and with 7% (4) it played no part whatsoever. As the following graph shows, the stress factor indication has practically been turned upside down.

Although meditators have as a matter of fact less stress in their lives due to their changed life-style, they are conscious of a large to massive amount of stress. This discrepancy between "objective", i.e. actual levels of stress, and the subjectively perceived stress factor causes in many meditators far reaching negative consequences for their personality as a whole.

### 4.3.2. CONSTITUTION, ATTITUDE, AND BEHAVIOR

#### 4.3.2.1. ABILITY TO MAKE DECISIONS

**Table 25: Were there changes in the ability to make decisions? Who did you consult for important decisions?**

Table 25: Were There Changes in the Ability to Make Decisions Who Did You Consult for Important Decisions?								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Change in the ability to make decisions								
1.Improved	1	2			1	4		
2.Same	20	33	5	20	15	60		
3.Worsened	4	7			1	4	3	30
4.TM related decisions	4	7	2	8			2	20
5.Unable to make decisions	7	12	4	16	2	8	1	10
6.Asks only Meditators or Mahesh Yogi	24	40	14	56	6	24	4	40
7.not answered	7		5		2			

An evaluation of the above question gave the results shown in Table 25, which shows an alteration in this field too. 47% (28) became underlings to authority regarding decisions made, 12% (7) became unable to make decisions. Just 33% (20) had the same decision making capacity while one meditator according to his own statement, had improved on this capacity. This result suggests conclusions which could be made with regard to the centralized hierarchy of the T.M. organization and its aims. The result for Group 2 [ex-meditators] is in conformity with this, who had little contact with the T.M. organization and consequently were not affected in the same measure with regard to their ability to make decisions.

#### **Examples:**

"I didn't know anymore how to make decisions, there was no personality anymore, absolutely nothing." (2/77)

"The constant referral to the T.M. lifestyle was markedly strong. You ask the people and change according to their advice." (2/77)

"I didn't make decisions spontaneously. Spontaneity disappeared, the verve for living dissipated." (2/77)

"I always asked the T.M. teacher what I should do. I said: You decide for me. I followed his decisions. That became my will." (2/77)

"I became more easily influenced and needed longer to make a decision about something." (2/77)

"He went to Seelisburg to ask whether he should continue with his studies." (1/77)

"She became completely unable to make decisions. She felt totally enveloped by Maharishi and lived from day to day." (1/77)

#### 4.3.2.2. PHYSIOGNOMY

**Table 26: Changes in the physiognomy (more than one answer possible)**

Table 26: Changes in the Physiognomy- more than one answer possible								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1.Facial expression	41	82	22	85	13	81	2	75
2.Deportment	14	28	8	31	4	25	6	25
3.Voice	26	52	15	58	6	38	5	63
4.Handwriting	15	30	7	27	4	25	4	50
5.Other changes	17	34	7	27	6	38	4	50
Cases recorded	50		26		16		8	

In 67 cases 50 showed a change, in other words 75% of the total number.

In 82% (41) of the cases, the facial expression (i.e. normal) changed. Members and ex-meditators report of a mask-like facial expression, strange smiling and twitches. In 28% (14) of cases, body deportment was altered. The general posture was characterized as: stiff, plump, sloppy, slow and cramped. In 52% (26) or cases, the voice had changed and was described as

in the following: softer, inarticulate, slurred, solemn, and laborious. In 30% (15) of cases, the handwriting had changed. It was wider and more drawn out, not concentrated, erratic, had many slips of the pen, and spelling was more incorrect.

#### **4.3.2.3. CHANGE IN PERSONALITY**

After the questions of practical application had been put with regard to the personality, one more open general question was put, following on which the interviewer could, if necessary, put more questions. The question was: "Did your personality (or the personality of the meditator, whichever was relevant) change during the time of involvement with T.M. and if yes, in what way?"

It is obvious that with such an open form of questioning no clear specific answers could be expected with regard to changes in the personality structure. Neither was this intended. Rather, we wished to simply have the person's own experience or judgment. The answers therefore tended to be a little long-winded and are repeated in precisely the same form in other variables in the questionnaire.

Descriptions from the qualitative testimonies: felt as if grown older, depressions, glassy look, easily influenced, more lax, no relationships with anyone, more closed in, more dishonest, lonely, fanatical, egocentric, defensive, more unstable, and sensitive. With regard to the group of ex-meditators, it was noticeable that they felt that they had grown stronger in terms of their personality, more confidence and 'ability to get things done' developed, on the other hand, however, they became less considerate of others and more introverted.









Table 27: In What Way Did the Personality of the Meditator Change								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Altogether Positive	8	12	1	4	7	6		
2. Altogether Negative	49	75	25	89	14	52	10	100
3. Same, no change	8	12	2	7	6	22		
4. not answered	2		2					

**Table 27: In what way did the personality of the meditator change.**

The question about the overall impression of personality changes caused by T.M. (whatever the individual understood it to be, was answered by positive remarks by 12% (8). Another 12% (8) said that absolutely nothing had changed and 75% (49) judged the changes which occurred as begin altogether negative.

Of the 7 testimonies which reported a positive change in the personality, 6 came from the ex-meditators, of which 5 ex-meditators had no contact at all with the T.M. organization, although regular in their meditation. In this group only 52% considered the changes to be negative.

All three groups show a clear negative trend with regard to this question. Meditation is an inner-personal process and cannot be understood by means of analytical factors. With meditation one is talking more about well-being and overall satisfaction - this is also the claim of the T.M. movement. Yet 75% (three quarters) of the meditators do not report this, rather, this type of meditation meant for them a disturbance in the development of their personality, which, years later, was still evident.

#### **4.3.3. SUMMARY**

-The stress factor appears to be of central importance for the total development of the meditator. Since stress must be disposed of, this

becomes a consequence for the meditator, a retreat from the stressful domain of daily life, which leads in time to mental instability.

-T.M. has a detrimental effect on the decision making process. There is a loss of self-determination and a turning toward the T.M. authorities for guidance, i.e. in the case of important decisions. Also, the variables, facial expression, bodily posture, voice and handwriting point to the fact that the total personality is gravely altered under the influence of T.M.

-In 75% of cases, according to the testimonies of those questioned, the personality changes in a clearly negative direction, 12% found no change, and likewise 12% judged that there was a change in a positive direction. Meditation, being an inner-person process, is supposed to lead to well-being and overall satisfaction for the meditator. The majority of meditators, however, did not find this. Moreover, deep disturbances in the personality of the meditator were more the order of the day.

#### **4.4. EFFECTS OF T.M. ON THE SOCIAL FIELD**

The investigation now turned to the question of social behavior before T.M., in order to make a comparison with social behavior during T.M. Group 2 (married partners) are shown in some detail, since they exhibited specific changes in social behavior.

#### **4.4. 1 STATE OF PRIVATE LIFE AND SOCIAL RELATIONSHIPS BEFORE T.M.**

##### **4.4.1.1 HOBBIES, INTERESTS AND INCLINATIONS**

Table 28: Interests Before TM- more than one answer possible								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
<b>Hobbies</b>								
1.Music/Theater	39	58	19	63	15	56	5	50
2.Reading/Philosophy	25	37	8	27	14	52	3	30
3.Sport	36	54	19	63	13	48	4	40
4.Travel	45	67	19	63	20	74	6	60
<b>Role of TV</b>								
1.Big	6	11	1	4	2	11	3	33
2.Average	7	13	5	19	1	6	1	11
3.Small	13	25	7	27	5	28	1	11
4.None	27	51	13	50	10	56	4	45
5.Not answered	14		4		9		1	

**Table 28: Interests before T.M. (more than one answer possible)** The interest in travel, music and theater was above average for the soon-to-be meditators. Conspicuously low was the interest in television; half (27) said that T.V. had no importance or role in their lives, for a further 25% it had only a small part. For only 11% (6) television played a major part in their lives.

#### 4.4.1.2. ACTIVITIES DURING FREE-TIME

**Table 29: Activities before T.M. (more than one answer possible)**

Table 29: Activities Before TM- more than one answer possible								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
<b>Activities</b>								
1.Club	17	25	11	37	5	19	1	10
2.Church	12	18	8	27	3	11	1	10
3.Political or Social	12	18	6	20	6	22		
4.Otherwise	10	15	4	13	5	19	1	10

Here we are concerned with a group of soon-to-be meditators of whom approximately one in five were engaged in the activities shown in Table 29. Approximately half of them involved themselves externally in societies,

church and politics, in addition to internal relationships with relatives and friends.

#### 4.4.1.3 CHARACTERISTICS REGARDING COMMUNICATION

**Table 30: Communication before T.M.**

Table 30: Communication Before TM								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Was he/she bored								
1.Yes	1	2					1	10
2.Sometimes	11	17	2	7	7	26	2	20
3.No	53	82	26	93	20	74	7	70
Communication Behavior								
Did he/she like to discuss subjects								
1.Yes	46	70	23	79	17	63	6	60
2.Sometimes	14	21	4	14	6	22	4	40
3.No	6	9	2	7	4	15		
4.not answered	1		1					
Was he/she interested in various subjects								
1.Yes	50	77	24	86	20	74	6	60
2. Sometimes/partly	8	12	2	7	4	15	2	20
3.No	7	11	2	7	3	11	2	20
4. not answered	2		2					
Could he/she listen attentively								
1.Yes	49	75	22	79	20	74	7	70
2.Sometimes	12	19	4	14	7	26	1	10
3.No	4	6	2	7			2	20
4. not answered	2		2					
Could he/she argue to the point								
1.Yes	45	69	24	86	17	63	4	40
2.Sometimes	12	19	1	4	7	26	4	40
3.No	8	12	3	11	3	11	2	20
4. not answered	2		2					

The vast majority 82% had no experience of loneliness before T.M. The readiness or ability to communicate was markedly high. On average 70% (46), said that they liked to have discussions (on topics). They were interested in a wide variety of themes, and could listen attentively to others and were able to argue to the point.

Overall the meditators are people who, before T.M., had varied interests, were alert mentally, and open. They also had good to very good relationships with family and friends.

## 4.4.2. EFFECTS OF T.M. ON THE SOCIAL FIELD

### 4.4.2.1 CHANGES IN THE DAILY RHYTHM

**Table 31: Changes in the daily rhythm. (more than one answer possible)**

Table 31: Changes in the Daily Rhythm- more than one answered possible								
Variable	All Groups		Group 1: Parents		Group 2: Ex-meditators		Group 3: Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Changes in daily rhythm								
1. Yes	55	90	27	96	19	83	9	90
2. No	6	10	1	4	4	17	1	10
3. not answered	6		2		4			
Changes were in:								
1. Eating habits (+times)	41	67	23	82	11	48	7	70
2. Sleeping habits	50	82	25	89	17	74	8	80
3. Work habits	35	43	22	79	8	35	5	50
4. not answered	6		2		4			

In 90% of cases (61), eating, sleeping and/or work habits changed. 41 meditators changed to a major degree their eating habits, which corresponds with the factor that 45 meditators became strict vegetarians. This result shows that all 3 Groups only then admitted to a change of eating habits, when they had become strict vegetarians.

Examples:

"She was only in the house on weekdays, and finally moved out. The children were totally neglected by my wife." (3/67)

"When my husband went to bed in the evening, he forced me to do the same. I had to take sleeping tablets, otherwise I wouldn't go to sleep. There was a troublesome situation during the mornings, when he was doing his (yoga) exercises and I couldn't prevent him from doing them." (3/67)

"My wife was always tired, slept continually, sometimes up to 12 o'clock midday, and went to bed at 10 o'clock in the evening. She didn't have the mental capacity to look after our child, who was 14 months old. I had to come

home before noon from work to look after the child. She also didn't bother with making any breakfast, didn't go out of the house anymore (i.e. even to get sick benefits) except when it was to meditate somewhere." (3/67)

"He was sometimes a whole day in his room, although there was a lot of work to be done, as opposed to what he used to be like. It was like a forced thing with him, that he couldn't work anymore. He said that what he had done before T.M. was all wrong; he wanted to leave the family." (1/67)

"He took no further part in the family life. He prepared his own food himself." (1/67)

"I had pains in my stomach quite often. I slept a lot more." (2/67)

"When the baby had to be changed and it was time for T.M. then the baby had to wait." (2/67)

"I suffered from insomnia and lived an irregular life." (2/67)

"I had a more regular daily routine, became more attuned to nature. Nature became more trustworthy to me than people or indeed myself." (2/67)

#### 4.4.2.2 CHANGES IN INTERESTS

**Table 32: Interests before T.M.**

Table 32: Interests Before TM								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Interests before TM phase								
1.Grown less	48	76	28	93	13	54	7	78
2.Same	12	19	2	7	8	33	2	22
3.Grown	3	5			3	13		
4. not answered	4				3		1	
Interest in TM itself								
1. Little interest	1	2			1	4		
2. Normal	5	8	1	3	4	17		
3. Strong interest	57	91	29	97	19	79	9	100
4. not answered	4				3			

In answer to the question "did interests which (you) had before T.M. change?", 76% (48) said that they had dissipated; only 5% (3) said that interests which they had had before T.M. had since grown. As against that 91% (57) showed a very strong interest in T.M., in other words, they were developing a different structure of motivation and impulse during T.M. and shifted all focus of interest onto T.M.

Examples:

"My husband could not stand watching catastrophes on T.V. anymore. His interest in politics had disappeared". (3/66)

"During discussions or after television reports about various world events there was the usual commentary: 'A few T.M. teachers should go out there!'" (3/66)

"I did absolutely nothing anymore: I just sat around the house, sat there and thought, read about spirituality, had compulsive thoughts, and no interest in involving myself in any activities." (2/66)

**Table 33: The role of T.M. in discussions**

Table 33: The Role of TM In Discussions								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
What role in discussions								
1. Very Big	40	62	21	72	11	42	8	80
2. Big	10	15	3	10	6	23	1	10
3. Normal	5	8			5	19		
4. Not spoken about	10	15	5	17	4	15	1	10
5. not answered	2		1		1			

77% (50) reported that T.M. played a large to very large part in discussions, 8% said that discussions ran normally, and 15% didn't discuss or talk about it at all. In Group 2 [ex-meditators] the values were somewhat lower. A comparison between ordinary meditators and insiders shows that this variable (role of T.M. in discussions) gains importance in accordance with the measure of involvement with T.M. For 93% of insiders T.M. played a large part in discussions, as against 48% of ordinary meditators.

From the qualitative statements made, it becomes clear that outside observers find these discussions cliched, mechanical and indoctrination-like ("he went on like a recording, always repeating himself").

Ex-meditators speak often about positive effects (of T.M.) in their testimonies. In their opinion they were better able to listen to others and didn't carry on any trivial conversations.

What is important for meditators is often meaningless for detached observers. The altered world-view can be seen here. After giving up T.M., the framework of perception fostered by it begins to be slowly dismantled. This phenomenon is portrayed in the following recordings:

"I had big problems with my mother. I explained to her about all the positive affects it had, but she said that she couldn't see any of them. She found me more withdrawn. Her perception of people is very sharp. Today I believe her. I

became more egotistical, I didn't care about the family. She could find absolutely none of the positive workings of T.M. and believed that I had become more isolated. Now I see that too, since I revolved a lot more around myself, and couldn't direct my attention to other people." (2)

### **Examples for style of conversation:**

"Her style of conversation became very constricted, she became more aggressive and more intolerant. During the divorce proceedings in court my wife made T.M. the issue, much to her disadvantage. She said that if I were to begin meditation, she would come back home immediately." (3/64)

"The whole type of discourse had a missionary and indoctrination-like character.' (3/64)

"...Had developed a primitive type of speech, had difficulty with articulation...head was either very empty or very full." (1/64)

"His style of speech had changed, in that there was a mandatory introduction of T.M. into everything. Whether we talked about eating or traffic conditions, everything became engrossed in T.M. When we had a guest in the house, who had nothing whatsoever to do with T.M., then he would set about convincing the guest to begin T.M."(1/64)

"His style of speech was different, he became a know-all and saw T.M. as being the only truth, and he attempted, in an almost fanatical way to convert everyone." (1/64)

"Light discussions were dispersed with no more interest in that sort of thing: - one talked about far-reaching matters that were of importance and relevance." (2/64)

"No concentration - forgot words, stuttering got worse." (2/64)

"A quarter more sensitive tone of voice. Everything was gradual and measured. We exchanged greetings with 'Jai Guru Dev'." (2/64)

"Ordinary language wasn't used anymore." (2/64)

#### 4.4.2.3. CHANGES IN AREA OF RELATIONSHIPS

In this section Groups 1 and 2 were portrayed separately from Group 3 [spouses], since particular problems surfaced with the married partners. Social relationships within the family.

**Table 34: Social contact within the family before and during T.M.**

Table 34: Social Contact Within the Family Before and During TM								
Variable	All Groups		Group 1: Parents		Group 2: Ex-meditators		Group 3: Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Social contacts within family before TM phase								
1. Intensive	25	44	13	43	12	44		
2. Took part	21	37	12	40	9	33		
3. Occasional	2	4	1	3	1	4		
4. Withdrew	9	16	4	13	5	19		
Social contacts within family during TM phase								
1. Intensive	10	19	2	7	8	33		
2. Took part	8	15	3	10	5	21		
3. Occasional	5	9			5	21		
4. Withdrawl	31	57	25	83	6	25		
5. not answered	3				3			

Before initiation into T.M., 81% (46) were more or less active in the family life. Only 16% were withdrawn. During T.M. only 43%(23) took part in any way in family life. 57% (31) withdrew completely from the family. The median shifts from 1.667 to a value Of 3.629 during the T.M. period. Although most had an active family life before T.M., this became much less during T.M. A comparison between ordinary meditators and insiders shows that 66% of insiders and 42% of ordinary meditators withdrew from family life. The reason for the downturn of social relationships in this area cannot be looked

for simply in the T.M. organization milieu, since it resides chiefly in the type of meditation involved and the practice of that meditation.

**Examples:**

"The situation at home became worse and worse. I could hardly stay there. I'd get into my car and drive off to see my T.M. teacher. I neglected the housework" (2/61)

"I wasn't interested in conversation anymore, and was arrogant towards - my parents because they weren't meditators."(2/61)

"He only had contacts with other meditators. When he brought friends home with him they were from the ranks of T.M. Everything he said was like a recording, always repeating himself, always the same thing...a confrontation always happened at family get-togethers, and then he usually ran off. There was only one interest in life for him and that was meditation - he lived according to meditation, and while he was still home, never took part in family life. He said too that he could suppress hunger through meditation he didn't need to eat normally like the rest of us. He said that a person need only two to three hours sleep. When he spent a little time here, he didn't get up so early in the morning, in fact he idled away a lot of the time. He said he couldn't bear cigarettes being smoked and kept to himself. He ate only rice, and wouldn't eat anything else, including the vegetables because I had put a little gravy in them. He maintained that he couldn't take that, that it had the same affect on him as alcohol - he turned into a egotist, only his happiness and his well- being were important. He had become much more delicate..."(1)

**Social Contacts within the family**

Diagram 4 for Groups 1 and 2

Relationships with married partners:

In Group 3 [spouses] standard variables were put to those questioned, which would yield information on the state of the relationship in the marriage. The variables were further underlined with a graded value-system: 1.2.3.4.

1. very much / very intensive/ very good

2. a lot/ intensive/ good

3. little/ average/ satisfactory

4. none/ casual/ unsatisfactory

In Table 35 the median is given for the variables for before as well as after T.M., with the corresponding difference. The value 2.333 signifies, for example that the judgment on a particular variable lies between "a lot" and "little".

Table 35: Relationships between married partners (value given is average)

The variable "time for partner" is reduced by 0.9 points, caused by engagement in the T.M. movement. Discussion

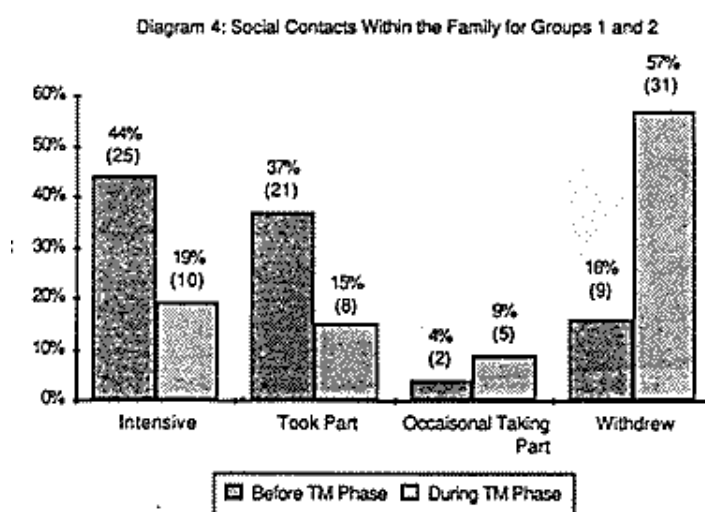


Table 35: Relationships Between Married Partners					
Value Given is Average					
Variable	Before TM phase		During TM phase		Difference
1. Time for partner	2.10	A lot	3.00	Little	-0.9
2. Discussions with partner	2.83	Average	3.07	Average	-0.24
3. Emotional relation to partner	2.00	Intensive	3.00	Average	-1
4. Conflicts resolved	2.21	Good	2.94	Satisfactory	-0.73
5. Intimate relations	1.14	A lot	2.83	Little	-1.69
6. Relation to children	1.75	Intensive	3.00	Average	-1.25
7. Patience with children	2.25	A lot	2.83	Little	-0.58
8. Minding of children	2.00	A lot	3.00	Little	-1
9. Interest in doing things together	2.10	A lot	3.07	Little	-0.97
10. Independent decisions	2.33	Many	3.00	Few	-0.67
11. Readiness to help	2.00	A lot	2.90	Little	-0.9

between the married couple, which was the variable which received the worst rating, remains approximately the same, since there is now in the marriage quite a lot of discussion about T.M. The emotional relationship to the other partner must be viewed in context with the intimate relations. Both variables showed a considerable reduction in rating (by 1.00 point and 1.69 points respectively) Relationship with the children and minding of the children are considerably reduced, by 1.25 and 1.00 points respectively. This can be explained by the previously outlined change in the framework of perception, and an increasingly introverted behavior pattern. The relationship with the partner and the children is considered to be a stress producing thing, which is to be avoided, because it hinders the evolution or development of their own selves. The gradual reduction out to the complete cessation of intimate relations should be seen in this context. Intimate relations cause bad karma. The general impression is therefore strengthened, that the hermit or monastic lifestyle is valued higher than the so- called "householder" life-style. Because of this, a far above average amount of meditators end their marriages, because the everyday demands within the family become too much for them. The noticeably worsened relationships with the children were to lead, in some cases, to a severe lack of development on the part of the children.

In general, there is an overall decrease in the quality of living in all areas. The capacity for carrying on a loving relationship is drastically lowered, up to the point where there is a complete inability to carry on the relationship.

Indifference, less interest, and less time for children and partner were all found to be firmly established. In extreme instances, it came to divorce and also an almost total neglect of the children.

Examples:

"I had started to develop strains of intolerance, I became much more indifferent to the problems of others. I had a rather different attitude - they should try and do something to help themselves! As egotism of the highest degree and egocentric behavior occurred. The whole T.M. thing is developed on the notion that - I should be feeling good, I have to become enlightened, and so on, me, me, me... people and things around you have no part to play. Interest in world affairs got less and less, and so did my sporting activities. I had a lot more time for questions of religious and philosophical content. When it was time to do the T.M. meditation, then the baby could wait or visitors could wait until I was finished. Even then I sometimes said that real things were more important than T.M., but as far as my husband was concerned, T.M. was more important.

Against my own convictions, I withdrew - more and more from my contacts with others. I only began friendships with other meditators during the time I practiced T.M. An exaggerated self-adoration, a continuous self-praise; what a great wisdom we had in our lives, recounting of experiences, how great the meditation was, and how we could persuade more peep to do meditation and how we could help the organization to expand." (2)

"She had hardly seen the children for a year. After five months she had seen them for an hour. During this hour she was on the telephone to the T.M. center for forty minutes. She would crack up without T.M....she sued me and her father for maintenance.' (3/61)

Table 36: Changes in Conflict Situations and Behavior								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. More aggressive/								
a lot of conflict	16	26	6	21	3	13	7	70
2. Conflict avoided	11	18	6	21	3	13	2	20
3. Conflict avoided/								
then aggressive	6	10	3	11	3	13	1	10
4. More intolerant	11	18	7	25	3	13		
5. Unmoved by conflict	6	10	3	11	3	13		
6. Cannot bear take conflict	3	5	1	4	2	8		
7. More tolerant	3	5			3	13		
8. No change	6	10	2	7	4	17		
9. not answered	5		2		3			

"The mother didn't look after the child anymore, and let it go on crying when something was bothering it...the mother didn't go out to the playground with the child anymore, it was kept the whole day in the apartment, in its playpen." (3/61)

Table 36: Changes in conflict situations and behavior.

"The family went completely apart. She was only interested in T.M. anymore, and took no time to be with her husband; she led a separate existence from the child; she wasn't capable of even speaking to the child, had absolutely no patience with the little one." (3/61)

#### 4.4.2.4. CONFLICTS

Just over a quarter (26%, 16) became more aggressive during the T.M. phase, but in Group 3 [spouses], the actual percentage is a staggering 70%. 18% (11) became more intolerant, 18% (11) wanted to avoid conflicts, 10% (6) wanted to avoid conflict if possible, but were however more aggressive if a conflict did arise. 5% (3) were not able for any stressful situation, 10% (6) reported no change and only 5% (3) became more tolerant in their behavior. It is

interesting that only 10% (6) showed no change and that only 5% (3) were more tolerant. Regarding all other variable, T.M. had a negative effect. The majority showed a disturbance or disruption of inner balance.

Examples:

"My husband was a peaceful and calm person before he began T.M. During the T.M phase there were arguments every day; shouting, raving, cups were thrown out the window and clocks too, - the ticking of the clock disturbed him. He required absolute quiet and rebuked anyone who disturbed him."  
(3/65)

"Couldn't be brought out of (his/her) composure. Grinned happily." (1/65)

"Started to cry when he was under pressure without the possibility of escaping." (1/65)

"He displayed a certain indifference, and hardly any emotional reaction."  
(1/65)

"During situations of conflict or stress, a strong detachment or aloofness was evident." (1/65)

"He became more and more aggressive in conflict situations with regard to words used and his demeanor. He was always in the right." (1/65)

"T.M. made me colder - a composed egotism." (2/65)

"I became much more likely to get uptight about something, because I had become more sensitive." (2/65)

"I didn't allow myself to get involved or burdened with stressful situations, became more intolerant." (2/65)

#### 4.4.2.5. CHANGES IN RELATIONSHIPS

Table 37: Relationships to other people before and during T.M.

Table 37: Relationships to Other People Before and During TM								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Social contacts before TM phase								
1.Intensive friendships	37	55	17	57	17	63	3	30
2.Some acquaintances	20	30	11	37	6	22	3	30
3.Occasional relations	6	9	2	7	2	7	2	20
4.Very isolated	4	6			2	7	2	20
Social contacts during TM phase								
1.Intensive friendships	13	20	2	7	10	37	1	10
2.Some acquaintances	13	20	1	3	10	37	2	20
3.Occasional relations	7	11			7	26		
4.Very isolated	33	50	26	90			7	70
5.not answered	1		1					
Median before TM phase	1.405		1.38		1.29		2.17	
Median during TM phase	3		3.94		1.85		3.79	

55% (37) had close friendships before T.M. and 30% (20) had at least a few acquaintances. Only 6% (4) lived an isolated life. The relatively good relationship to other people is shown by the median 1.405.

During the T.M. phase, only 20% (13) had close friendships and 20% (13) some acquaintances, and 50% (33) lived an isolated life; in Group 3 [spouses], 70% lived an isolated life. Group 2 [ex-meditators] displays the best results in terms of relationships to other people. The median dropped by 1.595 points to finish at 3.000.

Relations with other people are neglected for exactly the same reason as were the relations within the family. As against that, new and close contacts are founded within the subcultural milieu of the new grouping, which is shown in the following table.

Table 38: Were new contacts made during the T.M. phase?

Table 38: Were New Contacts Made During the TM Phase								
Variable	All Groups		Group 1	Parents	Group 2	Ex-meditators	Group 3	Married partners
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Only with meditators	55	89	27	93	18	78	10	100
2. Only with non-meditators	1	2			1	4		
3. With both	6	10	2	7	4	17		
4. not answered	5		1		4			

89% (55) made contacts only with other meditators, 2% (1) only with non-meditators and 10% (6) with both. Note that in Group 3 [spouses] all meditators made new contacts exclusively with other meditators, i.e. within their new grouping. It is apparent that interest in things outside of T.M. drops. The companionship with people of like mind provides a certain assuredness. Regarding contact with non-meditators, the missionary aspect lost importance as a result of those contacts. Contacts with T.M. people were often described as "very intensive " and "warm". Main subjects are T.M. and meditator experiences. There is a lot of meditating together. The evening T.M. center group meetings provide the occasion for the introduction of the meditator into the esoteric level and teachings through accounts or narratives by T.M. teachers, governors or other meditators. There occurs a process within the new referral group through the experience of group meditation which involves group dynamics; this process is intended to induce a slow and almost imperceptible acceptance of the teachings and perceptual[sic] framework, i.e. view of reality.

Examples:

"...and sometimes they sat down together in the evening, and a governor from Switzerland came in wearing a shirt and tie, a person completely unknown to us, and explained something about the cosmos and spheres, and

you had the feeling that you would have to be intelligent to understand it. My heaviest understanding of people told me that what he was talking about was nonsense, and I much preferred not to try and understand it all, but to simply watch and observe him. None of the governors were married and I asked myself how that could be, whether they couldn't enter into any kind of relationship, since we'd just heard that (as a result of T.M.) you could become more intensely involved with your partner. They all gave the impression that they were living purely for themselves like monks, almost. I asked this question, and received only a vague reply - no clear answer; there was a lot of talking without any concrete point being made, and I was effectively ignored. Then you were put off the subject with lot of nice talk about the cosmos. They wanted nirvana, it's beyond the cosmos, they say." (2)

"During that time I had a certain type of contact with meditators, it's a sort of circle which holds together like you wouldn't believe and is not open to others (non-meditators). That's actually a contradiction, because if you want to spread the thing, then you should go to where there is poverty and suffering, since the stress could go into them and they don't want that....that once happened to me, when I had backpains due to tension and I wanted someone to massage my back, but no one would do it, since they said, that that was stress and unstressing, and if we do that with our hands then it will go into our bodies. I was pretty shocked at this. They don't like to help others." (2/63)

"We talked about meeting with T.M. teachers, about training courses, about what would be like when you're dead, what experiences I had when I meditated." (2/63)

"The T.M. teacher in our house wanted no contact with the outside world because of the stress inherent in it, and exhibited no social behavior." (2/63)

### **4.4.3. PERSONALITY PROFILE**

#### **4.4.3.1. PRELIMINARY REMARKS**

The profile diagram was devised in order to measure changes in the personality, (more detail in section 2.4). The items selected were based on attributes which were promised would figure prominently in meditators as a result of the practice of T.M. as well as those attributes which meditators experienced as a result of the practice. In this way, we should be able to portray the change in a person's personality resulting from T.M.

70 people were involved in the profile.

38 from Group 1 [parents]\*

22 from Group 2 [ex-meditators]

10 from Group 3 [spouses]

\*In cases where both parents filled out the personality profile, the middle value was taken from both answers for the evaluation.

#### **4.4.3.2. OVERALL EVALUATION**

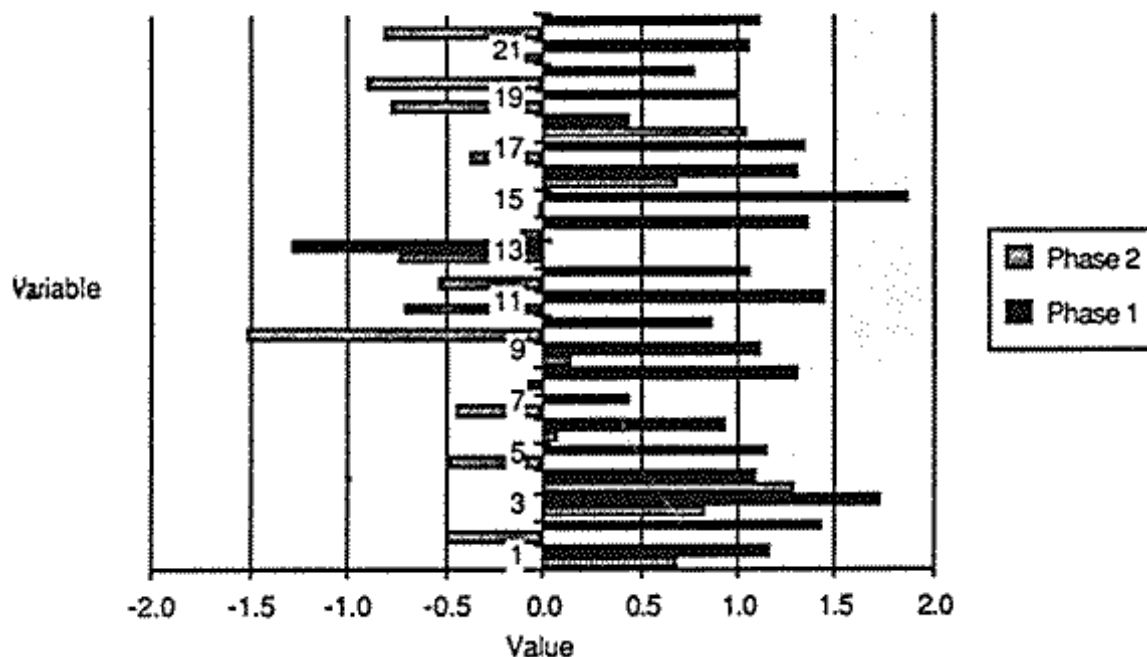
The overall evaluation is based on the average change recorded in all attributes in the passage from Phase 1 (before T.M.) to Phase 2, (during T.M.). These average changes are shown in diagram 6. The items "susceptibility", "apathy", and "egotism" were treated as monitoring items, in other words, a decrease in their manifestation indicated a betterment as regards the total personality, an increase indicates a worsening situation.

Table 39: Personality profile of Groups 1, 2, 3.

Table 39: Personality Profile of Groups 1,2,3		
Variable/Item	Group 1,2,3	
	Phase 1	Phase 2
A1 Self awareness	1.1791	0.6989
A2 Ability to make contacts	1.442	-0.4901
A3 Politeness	1.7313	0.8398
A4 Susceptibility	1.1007	1.3039
A5 Concentration	1.1496	-0.4848
A6 Shyness	0.9474	0.0885
A7 Equilibrium	0.455	-0.4459
A8 Dependability	1.3139	-0.0751
A9 Scepticity	1.1259	0.1527
A10 Perception of reality	0.881	-1.5117
A11 Openness	1.4563	-0.7007
A12 Tolerance	1.0688	-0.5354
A13 Apathy	-1.2825	-0.7397
A14 Will-power	1.3766	-0.1086
A15 Honesty	1.8756	-0.0004
A16 Optimism	1.308	0.6962
A17 Warmth and cordiality	1.3587	-0.3649
A18 Egotism	0.4574	1.0515
A19 Humor	1.0045	-0.7737
A20 Enjoyment of work	0.7815	-0.8959
A21 Ambition	1.0743	-0.2245
A22 Ability to make critical evaluations	1.1309	-0.8129

Diagram 6: Comparison of Phases I and 2, an average taken from parent group, ex-meditator group and married partners.

Diagram 6: Comparison Between Phase 1 and Phase 2 for All Groups



Susceptibility changed from +1.100 (Phase I) to 1.303 (Phase 2), i.e. an increase of 0.202 points. Apathy rose from -1.282 (Phase 1) to -0.740 (Phase 2), indicating a change of +0.542. Likewise egotism increased, it rose from +0.457 to +1.051, i.e. by 0.594 points. All three attributes showed an overall increase in importance. As monitoring items they accordingly gave an indication as to overall tendency as far as the complete picture was concerned, There is to be seen a worsening in the attributes of the personality of meditators in the passage from Phase 1 to the phase during meditation practice. The trend of this worsening will be dealt with using individual evaluations and comparisons. Before that, we would like to draw attention to Table 39A. It gives the average data regarding the change once more.

**Table 39A: Overview of average change from Phase 1 to Phase 2 for ex-meditators, parents and married partners.**

#### 4.4.3.3. INDIVIDUAL EVALUATION

Table 39B: Personality profile for Group 3 [spouses] (married partners) .

The judgment of the married partners group (i.e. the non-meditator's judgment of the meditating partner) was very close to that of the parents. The item "perception of reality" had decreased by 2.800 points; from +0.600 to -2.200. If the view of reality was accredited with some import by

Table 39b: Personality Profile for Group 3- Married Partners		
Variable/Item	Group 3 Married Partners	
	Phase 1	Phase 2
A1 Self awareness	1.7	0.9
A2 Ability to make contacts	1.9	-0.7
A3 Politeness	2.2222	0.5
A4 Suseptibility	1.7	1.2
A5 Concentration	1.2	-1.3333
A6 Shyness	0.9	-0.8
A7 Equilibrium	0.7	-0.9
A8 Dependability	0.8	-1.2
A9 Soptareity	0.6	-0.5556
A10 Pereception of reality	0.6	-2.2
A11 Openness	1.4	-1.4
A12 Tolerance	0.6	-1.3
A13 Apathy	-0.8	-0.5556
A14 Will-power	1.4	-0.5556
A15 Honesty	2	-1.1
A16 Optimisim	1.4	-0.8
A17 Warmth and cordiality	1.2	-1
A18 Egotism	1.2	1.8889
A19 Humor	0.5	-1.4
A20 Enjoyment of work	0	-1.4
A21 Ambition	0.9	-0.3333
A22 Ability to make critical evaluations	0.8571	-1.7143

both partners before the invitation (of one of them), it was now a source of great conflict. The second greatest change given by the married partners group was openness. This decreased by 2.800 points; from +1.4 to -1.4.

The meditation reduced openness in its being a communicative quality. As a non-verbal attribute of understanding and the ability to communicate one's thoughts, it transformed into the opposite. Through this lack of openness, honesty shows a startling drop (-3.100). This evaluation is of significance in that honesty, being one of the trust-building supports of every relationship, was in no way stabilized or increased through the T.M. meditation. This lack of honesty becomes even more significant when one sees how small the change in honesty is with the ex-meditators (-0.636) when compared with that of the parents group (-1.776). Other items are notable for the extreme changes which they undergo: ability to make contacts changes by -2.600 point, politeness by -1.722 points, warmth and sympathy by -2.200 points. These three attributes can be described as being factors of impulses of the emotional aspect. A distinct cooling in the relationship is indicated, on the commencement of the T.M. practice by one of the partners. (see diagram 7).

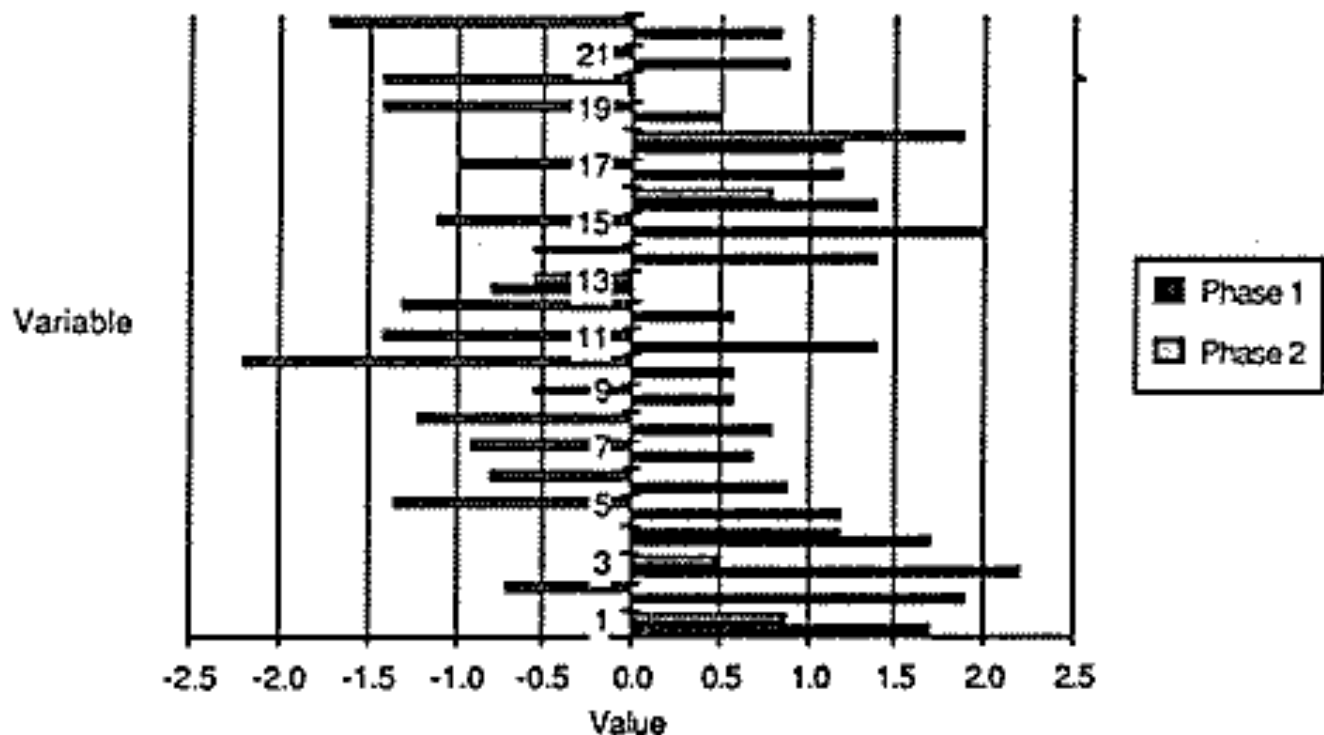
## **Personality Profile**

**Diagram 7: Comparison between Phases 1 and 2 for married partners.**





Diagram 7: Comparison Between Phase 1 and Phase 2 for Married Partners

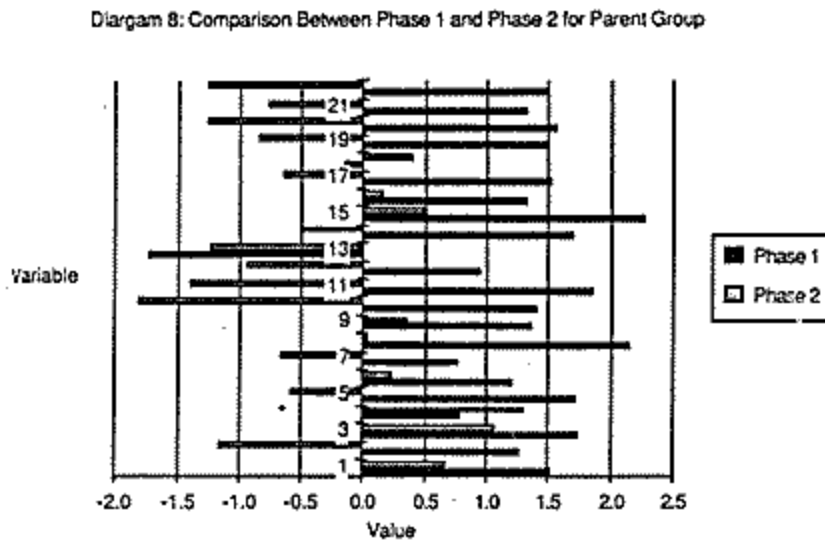


In the area of performance, therefore, T.M. does not cause an improvement, rather a disimprovement[sic] and accordingly fails in its promises for this area, as with others. (see Diagram 8)

Ex-meditators, parents and married partners are all united in this aspect, with some individual differentiations. Even ability to make contacts (-2.431) and dependability (-2.117) as well as warmth and sympathy (-2.177) were reduced in the opinion of the parents. They give an indication of the social attitudes of the children towards their parents. We have to bear in mind however, a possibly concealed process of detachment (i.e. as part of growing up). Even with this in mind, the problem of a reinforced separation and a shutting-off process does not seem any less immediate and significant. The judgment of the ex- meditators for these attributes are an indication of the correctness of the parent's observations.

## Personality profile.

**Diagram 8: Comparison between Phases 1 and 2 for parent group.**



**Table 39D: Personality profile of Group 2 [ex-meditators]**

The ex-meditators were careful in their self-evaluation. (Diagram 9). They ascertained the general development of their personality during the T.M. meditation phase to be negative, but in doing so probably either did not take account of other peoples' perception of themselves, or did not rate such observations very highly. For this reason, the "extreme" judgments of the parents and married partners groups did not find expression here. Apart from that, they [ex-meditators]

Table 39d: Personality Profile for Group 2- Ex-meditators		
Variable/Item	Group 2 Ex-meditators	
	Phase 1	Phase 2
A1 Self awareness	0.3636	0.8182
A2 Ability to make contacts	1.1364	0.5455
A3 Politeness	1.1818	1.0455
A4 Suseptibility	0.8182	1.4545
A5 Concentration	0.5909	0.5909
A6 Shyness	0.5909	0.4545
A7 Equilibrium	-0.0455	0.5909
A8 Dependability	0.9545	0.8636
A9 Soptareity	- 1.4091	0.8182
A10 Pereception of reality	0.7273	-0.5455
A11 Openness	1.3636	0.4091
A12 Tolarence	1.5	0.6667
A13 Apathy	-1.3333	-0.8571
A14 Will-power	1.0455	0.5455
A15 Honesty	1.3636	0.7273
A16 Optimisim	1.1818	1.0455
A17 Warmth and cordiality	1.1818	0.5
A18 Egoism	0.4091	0.8182
A19 Humor	1	0
A20 Enjoyment of work	0.8182	0.0455
A21 Ambition	0.9545	0.2273
A22 Ability to make critical evaluations	1.0556	0.5556

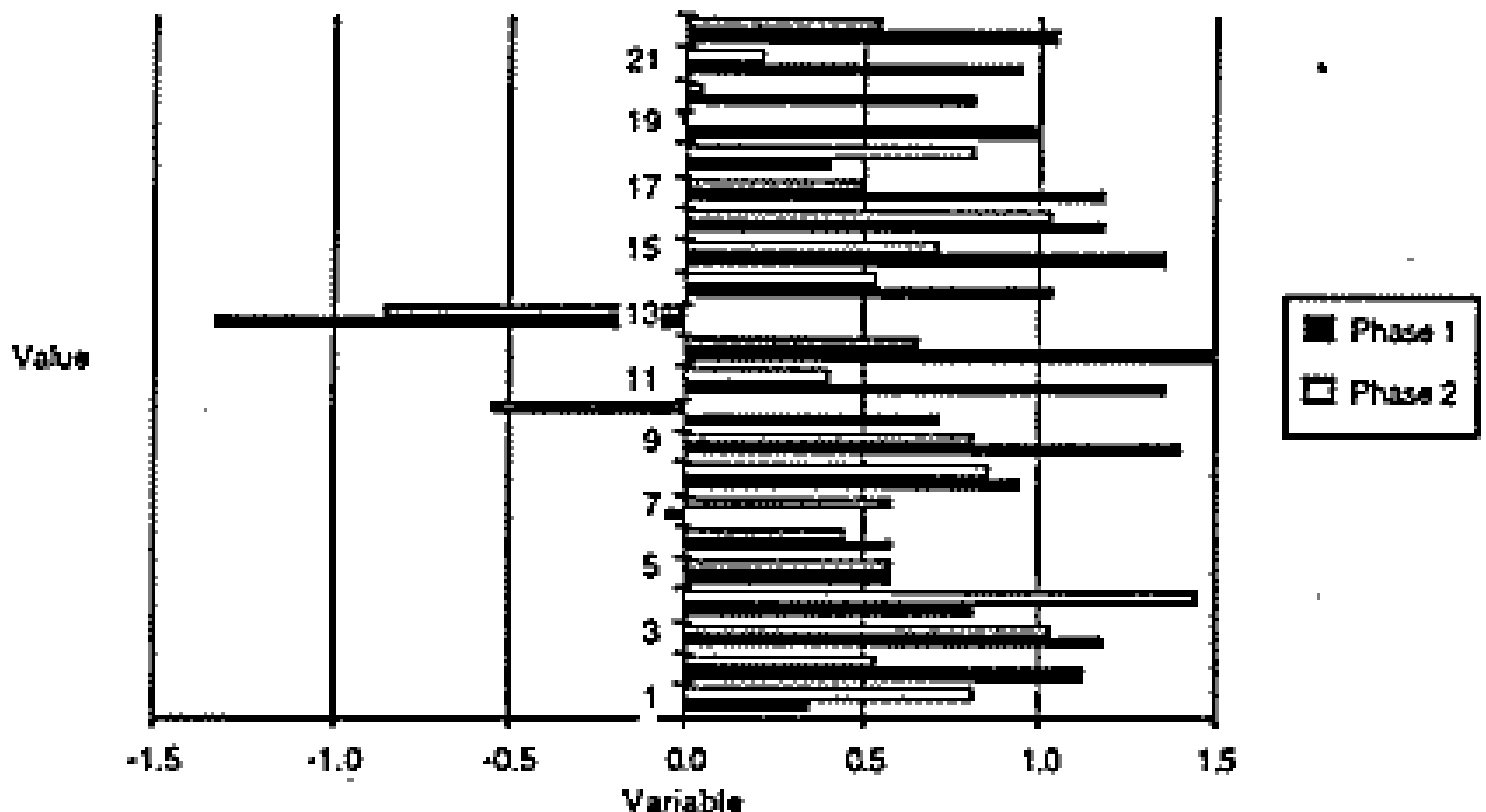
had not nearly been as long involved with T.M. as had the meditators in groups 1 and 3. Notable here is the relatively strong transformation in the perception of reality (-1.273) and openness (-0.995) as a result of the meditation. It is to be assumed that the change in both items caused a great deal of conflict in their lives. Likewise a strong decrease in humor was evident (-1.000), this attribute would appear to reflect to a large degree a person's personality. It was also evaluated as having decreased by the parent and married partner's groups. Interesting is the reported increase in self-awareness and equilibrium. (+0.445 and +0.636 respectively) These evaluations seem only to be justified in relation to the practice of T.M., and not in an overall sense, as they are relevant only in the context of the then-existing isolation from non-meditators.

Personality profile

## Diagram 9: Comparison between phases 1 and 2 for ex-meditators' group

### 4.4.3.4. COMPARISONS OF EVALUATIONS

Diagram 9: Comparison Between Phase 1 and Phase 2 for Ex-mediator Group



In all three groups the perception of reality and openness were the most notable indicators of negative changes in the personality. The transformation in the perception of reality shown in previous evaluations led, as a consequence, to a lack of openness. This was expressed more in the emotional disposition in Group 3 [spouses] (married partners) and in social attitudes in Group 1 [parents] [parents]. For ex-meditators it signified a certain isolation caused by the meditation which co- existed with an increase in self-awareness and equilibrium. The capacity to make critical evaluations decreased significantly during the T.M. phase.

This major reduction in positive characteristics stands in total opposition to the promises made by the T.M. movement.

- Meditators were, before T.M., mainly mentally active and had many interests and were open. They had good to very good relationships with family and friends.

- The daily rhythm changed in 90% of cases, i.e. eating, sleeping and/or work habits. During the T.M. phase they lived more or less in isolation, showed a disimprovement[sic] in disposition towards performance, and needed much more sleep than before, as a result of a continuous tiredness. Everything had to be subject to the sometimes very long meditation program and the changed daily rhythm it necessitated. For a minority the meditation caused a more ordered and well-structured daily rhythm.

- 75% gave up previous interests and dispositions which were replaced almost exclusively by T.M. A primitive form of language developed and a missionary style of speech, which non-meditators found to be indoctrination-like, cliché and mechanical.

- Social relations were reduced within and outside the family during the T.M. phase. Whereas 81% took part in family life before T.M., during the T.M. phase this number was reduced to 34%; 57% completely withdrew from family life.

With regard to social contacts, 6% had lived in relative isolation before the T.M. phase; during the T.M. phase this rose to 50%, this being people who lived completely in isolation and broke off all social contacts.

Since even social contacts outside of the family were reduced or ended completely, this retreat cannot be explained away in terms of a normal "growing up" process and its complications with regard to living with parents.

-In the place of the recently terminated social contacts, 89% started up contacts with (other) meditators. The T.M. movement becomes for them a new "referral group", from which their thinking, feeling and activity is derived. This in connection with the group meditation leads to a new perception and evaluation of the world.

-The established reduction in communications has a particularly strong effect on married partners. Intimate and emotional contact is considerably reduced; up to and including complete abstention. The relationship to the children also suffered, i.e. the time devoted to them, their care, and patience in dealing with them all lessened considerably. In some cases this amounts to a total neglect of the children, because they represent a "stress factor" and because T.M. and the new referral group has now priority in their lives. The will to lead a "one-to one" style relationship is weakened, and becomes practically non-existent. Many meditators become divorced or lead a withdrawn monastic lifestyle.

-As already mentioned, the "I-you" relationship is replaced by a narcissistic self centered attitude. The social dimension fades into the background and the meditator becomes more and more incapable of carrying on a loving relationship. The relationship between activity and meditation which is based on T.M. teaching shifts from the general social sphere exclusively towards their own referral group. It is a deliberate deception for the T.M. movement to claim greater achievements and social activity for meditators). What is meant is an activity solely directed towards the aims and purposes of the T.M. movement, which is striving for an enlightened World development of consciousness". The social dimension in the form of political activity etc. fades away considerably if not completely.

- The social behavior of meditators and the attitude of the T.M. movement towards social life exhibit sect-like tendencies, which have nothing to do with the relaxation technique presented to the public by the movement.
- The personality profile once more gives the trend of changes in all three groups: there is no development of personal attributes in the sense of an improvement in those attributes. Various attributes, like the emotions and a social responsibility, lose all importance throughout. T.M., however, promises an improvement of and increase in these attributes. Most strongly affected are the perception of reality, openness, and the ability to make critical evaluations.

## 4.5 EFFECTS OF T.M. ON SCHOOL AND JOB PERFORMANCE

### 4.5.1. SCHOOL AND JOB PERFORMANCE BEFORE T.M.

In section 3.3.3. school and job performance for the time before T.M. was given in detail. Altogether the performance at school was well above average. Those questioned were, for the most part, satisfied with their job situation.

### 4.5.2 CHANGES IN THE AREA OF PERFORMANCE

#### 4.5.2.1 ABILITY TO CONCENTRATE

**Table 40: Changes in the ability. to concentrate**

Table 40: Changes in the Ability to Concentrate								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Could you/he/she concentrate better								
1. Better	10	16	2	7	8	32		
2. Same	16	26	6	22	8	32	2	22
3. Worse	34	56	19	70	8	32	7	78
4. Both- ie in two minds	1	2			1	4		
not answered	6		3		2		1	

The ability to concentrate worsened in 56% of cases (34), it improved in 16% of cases (10), and remained the same in 26% of cases (16). In Group 2 [ex-

meditators] the improvement and disimprovement[sic] figures balanced each other out, while in Groups 1 and 3 more than 70% recorded a worsening in the ability to concentrate. This decrease in the ability to concentrate was expressed in many cases in increased forgetfulness, absent-mindedness and an inability to engage in activity which was of a continuous nature, i.e. which demanded concentration over a period of time.

Examples :

"She couldn't concentrate anymore, her depressive phases became longer and longer.' (3/75)

"Her already weak concentration got even worse." (3/75)

"For five years I was able to concentrate well, but after that it got really bad.' (2/75)

"My ability to concentrate got worse rather than better; at home I only did what was absolutely necessary - I was concentrating only on T.M. and the T.M. family.' (2/75)

#### 4.5.2.2. WORKLOAD

**Table 41: Work Load**

Table 41: Workload								
Variable	All Groups		Group 1		Group 2		Group 3	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Were you able to manage workload/things better								
1. Better	8	13			8	32		
2. Same	13	21	6	22	5	20	2	22
3. Worse	37	61	20	74	10	40	7	78
4. Both- ie in two minds	3	5	1	4	2	8		
not answered	6		3		2		1	

In all three groups there was a general decrease in performance abilities. Only in Group 2 [ex-meditators] was there an increase, in some cases. In 61% (37) of cases, the ability to manage the workload decreased, in 13% of cases (8), it

increased, and in 21% of cases (13) it remained the same. The statements made by those in our study point to a lack of drive and an inability to carry a task to its completion.

Examples:

"His job became more and more burdensome for him. He gave it up." (3/74)

"He got weaker and weaker: it was all too much for him." (3/74)

"He got weaker, less able to do things and had less drive, his health was pitiful." (3/74)

"No achievements anymore, apart from T.M." (1/74)

"For six months after the initiation her performance (at school) got better. She said that that was because of T.M. After that, however, she lost her equilibrium. The teacher noticed it too. She had difficulties with concentration." (1/74)

#### 4.5.3. SCHOOL AND PROFESSIONAL CAREER

**Table 42: Changes in school and professional career**

Table 42: Changes in School and Professional Career								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Positive	1	2					1	10
2. Same	26	40	6	20	18	72	2	20
3. Negative	38	58	24	80	7	28	7	70
not answered	2				2			

On average 58% (38) of those in our study had their careers damaged through the influence of T.M., which they judged to be negative. In 40% (26) of cases there was no change, and only one meditator reported a positive influence on his job career through his involvement with T.M.

Involvement with T.M. leads rarely to an improvement in the career situation of a particular individual. It is more often the case that interest in the job/career wanes, for example, because it is now considered meaningless.

After studies or jobs are given up altogether, so that all energies can be devoted to T.M.

**Table 43: Particulars on profession and studies.**

Table 43: Particulars on Profession and Studies- more than one indication possible								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Given up profession or studies because of TM	28	42	19	63	6	22	3	30
2. Given up profession or studies to take TM courses	19	68	10	53	6	100	3	100
3. Given up profession or studies to take up work with TM organization	24	86	17	89	4	67	3	100

42% (28) of all questioned gave up either their job or studies because of their involvement with T.M., in order to work full or part-time for the organization or to take part in long courses. It is important to note that in the parent group, whose children meditate, 63% gave up either their professional career or their studies, while in the ex-meditators group only 22% did so. This fact serves as an indicator to the fact that Group 1 [parents] is more intensively and more actively involved in the T.M. movement. Ideology, as well as the belief in their own evolution, plus evolution in general, lead many meditators to give up their career or studies to work year long without pay or health insurance for the T.M. movement. (a T.M. teacher "If both study and T.M. are not possible together, then it's better to give up your studies.")

It is ascertainable from our interviews that meditators are sent away again by the T.M. movement as soon as they (the meditators) become either incapable of working or paying their way (see section 6.5)

### **Examples:**

"He left everything lying around and undone, didn't do anything except T.M. He wanted to make it a new aim in his life. After the divorce he lived only for T.M. At the moment he had received a certificate from his T.M. doctor saying

he was unable to work, but that's not the case. His is unwilling to work, according to a court verdict that decided on his case. "(3/79)

"He ended his professional career in order to be full time at T.M. He didn't get promotion, although he had set about doing so. He didn't want his job anymore either, because it was too much for him physically." (3/79)

"She stopped preparing for her (college) exams, so that she could be full time at T.M." (1/79)

"He didn't have the strength to go on studying, became a hypochondriac, and finally gave up his studies.' (1/79)

"He stopped his professional career temporarily, but after the mental breakdown he ended it completely, and took an early pension." (1/79]

"She cashed in on all her insurance policies, her maintenance claims, and sold all her personal belongings in order to get money so that she could go to Seelisburg." (1/79)

"He became unemployed, because he hadn't had a job for five years." (1/79)

"I took a break from my studies and still don't know what I want to do.' (2/79)

"After I got a promotion I took a leave of absence from my job before the governor's course." (2/79)

#### 4.5.4. SUMMARY

-Whereas before the T.M. phase performance at school was well above average, and those investigated were most happy with their school or job situation, a considerable worsening in these areas occurred as a result of the practice of transcendental meditation.

-56% had decreased concentration abilities during the T.M. phase, only 16% reported an improvement.

-61% found it more difficult to manage the workload, as against 13% who reported an increased capacity.

-T.M. had a negative influence on the professional careers of 58% of meditators. Altogether 28 meditators (42%) gave up their studies or professional career in order to work full time for the T.M. movement or to be able to go on long courses. They did this on the basis of promises made them by the movement. An analysis of the taped interviews and the stenographer's scripts only serve to strengthen the suspicion that the T.M. organization aims at cheap labor, which in the case of those people their becoming unfit to work in the course of time, can be sent away again without any real difficulty.

## **4.6 EFFECTS OF TM. IN THE AREAS OF PHYSICAL AND MENTAL HEALTH**

### **4.6.1 PRELIMINARY REMARKS**

The effects of T.M. on the health of those in all three groups were equally considerable. As against other areas described in previous sections (social behavior, personality, and career), serious and endangering disturbances were caused to ordinary meditators and insiders, with few exceptions.

Various indicators, as well as the taped interviews, point to the fact that these problems were, at the very least, contributed to by the meditation and the altered view of reality.

#### 4.6.2 STATE OF HEALTH OF THE GROUPS QUESTIONED (BEFORE T.M. PHASE)

**Table 44: State of health before the T.M. phase**

Table 44: State of Health Before the TM Phase								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Doctor visits before TM								
1. Yes	22	36	8	27	7	28	7	70
2. No	43	64	22	73	18	72	3	30
not answered	2				2			
Regular taking of medicines before TM phase								
1. Psychiatric or psychological drugs	5	8	1	4	2	8	2	20
2. Pain relievers	4	6	2	7	1	4		
3. Physical complaints	4	6	2	7	2	8	1	10
4. Various	2	3			2	8		
5. None	49	77	24	83	18	72	7	70
not answered	3		1		2			

36% (22) had in the years previous to their commencement of T.M. more or less regularly visited a doctor. In Group 3 [spouses], the amount who did this was 70%. 6 of these 22 people were in therapeutic care, 8% took drugs for psychological treatment, 6% pain relievers, and 6% medicines for physical health problems. Those people visited a doctor for the following various reasons: Hay fever, nervousness, depression, stomach pains, hormone imbalances. 77% (49) had taken no medicines in the years previous to their beginning the practice.

#### 4.6.3. PHYSICAL COMPLAINTS AND SICKNESSES DURING THE T.M. PHASE

During the investigation physical complaints were spoken of which had manifested themselves during the T.M. phase, or which had become

considerably more serious during this time. The following complaints and symptoms were listed.

**Table 45: Complaints and sickness of meditators during T.M. phase (more than one indication possible)**

Table 45: Complaints and Sickness of Meditators During TM Phase- more than one indication possible								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Stomach/bowel complaint	20	48	7	39	7	50	6	60
2. Headaches	19	45	9	50	6	43	4	40
3. Sleeping problems	18	43	8	44	5	43	4	40
4. Neck pain	10	24	5	28	3	21	2	20
5. Back pain	9	21	3	17	4	29	2	20
6. Weight loss	9	21	3	17	2	15	4	40
7. Heart/circulatory problems	9	21	1	6	5	36	3	30
8. Menstruation- complications	4	10	3	17	1	7		
9. Cases in total	42	63	18	60	14	52	10	100

In 63% of cases (42) physical complaints occurred. In most cases these were stomach and bowel complaints, headaches, sleeping difficulties, neck pain.

The Berlin based doctor Domeyer reports of similar functional disorders in 20 - 25 patients who practiced T.M.

"...headaches particularly in the forehead, a feeling of tightness in the region of the thyroid gland together with swallowing difficulties, heart problems and breathing problems, gastric disorders, as well as pre-menstrual difficulties in the case of women, and with men, an unpleasant sensation in the region of the prostate gland. This list contained the complaints found in all the patients who visited me, with slight variations. I became aware of a curious contradiction, where on the one hand I heard from the T.M. practitioner "Since I've been meditation, I feel very much better in all things", and on the other, the list of complaints made. The contradiction was especially strong when I found, after close questioning, that in most cases there was a connection in time between the beginning of the practice of meditation and

the manifestation of the complaints already detailed." (Schweizerische Arztezeitung (Swiss Medical Journal) Number 6-7.2.79)

A Swiss doctor has found the following symptoms in his own investigations of patients who were meditating:

"...a tendency towards an erratic nervous train of thought, sensitivity and sluggishness, social isolation, a disturbance of the sleeping-waking rhythm, month-long insomnia resistant to any therapeutic process, together with anxiety attacks of a religious nature as well as a prevalent tiredness and oversensitivity during the day. Depression, irregularities in the lower spinal column, circulatory disorders, involuntary twitches in the face and extremities." (Doctor P. Heusser: Schader Durch tm, Schweizerische Arztezeitung (Damage caused by T.M., Swiss Medical Journal), 7.2.79)

These symptoms are even known to the T.M. movement - symptoms caused by transcendental meditation, even though in official T.M. research documents they are not listed as possible negative side effects. In the secret checking instructions (not open to the public) we read:

Sometimes someone may complain of pressure in the forehead, the back of the head, the temple or the neck, which arises during the meditation. This can have two possible explanations:

1. Somewhere in the head, in a particular place, a weak or negligible pain exists which is not noticeable on the gross level of consciousness, but which one begins to experience when the attention falls to that fine level. In such a situation one can do nothing other than to simply experience it or to go through the experience when one begins to feel the pain. This sensation of pain will be felt in every single meditation without fail, until the wound is completely healed, or the situation is resolved. One could say to the person when this arises that the experience of pain is a result of the process of

unstressing. The formula for this situation is: Take it as it comes and allow it to go the way it chooses.

2. A straining in the meditation, an effort to think the mantra, an intention, even if barely noticeable, to continue to think the mantra or a will to experience the mantra or very fine stages of the mantra - all of this can be summarized in this way: Effort during the meditation. This can be overcome very simply, in that the person stops repeating the mantra as soon as he begins to feel the pain and simply sits and does nothing until the pain has disappeared. It may take perhaps a few seconds, a half a minute or a minute, then we begin again with the mantra. This process of stopping the mantra the moment pain occurs in the meditation should be employed in both situations, 1 and 2. One does not need to try to find out whether the headache arises out of situation 1 or situation 2, since there is no possibility of establishing the exact reason for the sensation of pain during the meditation. Every sensation of pain, which arises during the meditation in the head, the heart or anywhere else, will be dealt with in this way. Jai Guru Dev.

The significance of pain in the checking instructions is a religious interpretation of inner processes, which is derived from the dharma teaching and levels of consciousness. [\*In German text there is a word used which implies reference to the "Bubble diagram" of consciousness used by the T.M. people] A former T.M. teacher reports:

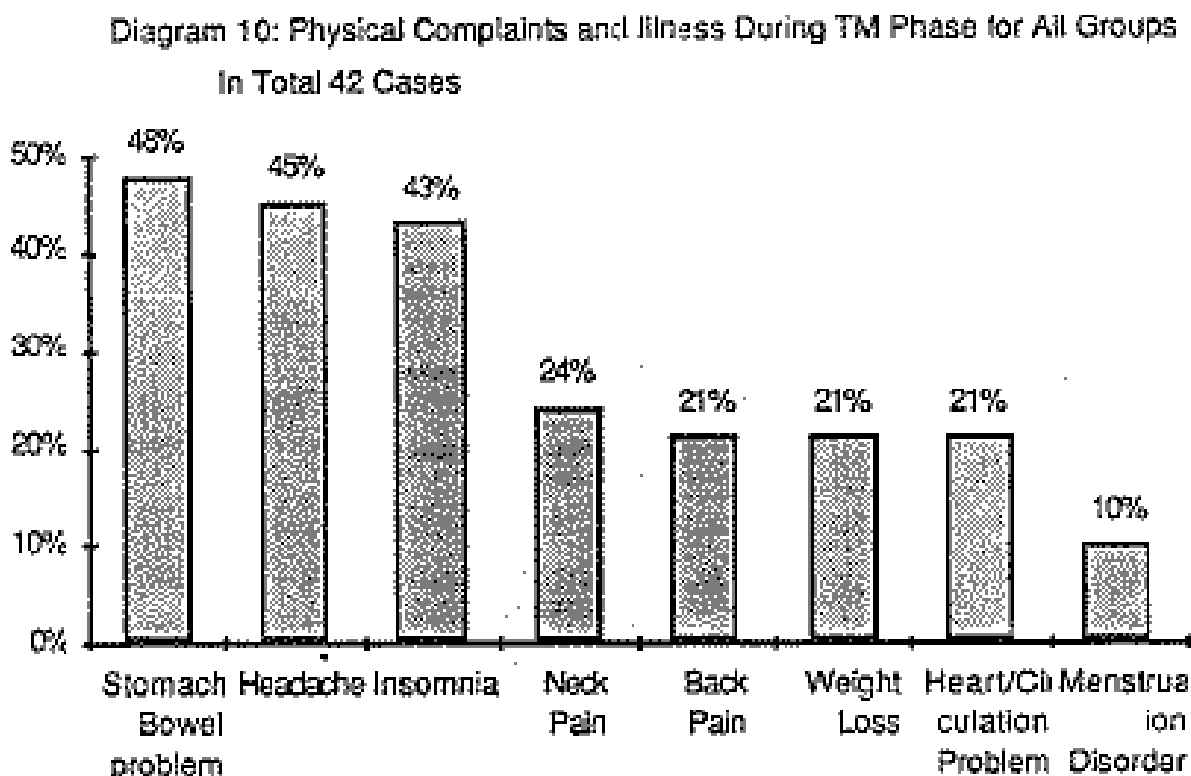
They made a connection between the pain and the chakra energy centers. One could really feel the chakras during the meditation, how the energy flows here and there, and if one meditates a lot, then tensions arise which are somewhat like pain. The awakening of the chakras is a positive experience, despite the pain, in that the energy flows freely. The fact that

energy is there and isn't coming through causes the pain - that's the way pain is explained "(2)

This type of interpretation of disorder, and the resolving or removal of the disorder is not sufficient. Ex- meditators report that the complaints they had grew worse when they observed the checking instructions. Many suffer for years after giving up T.M., complaints which become chronic - particularly head and neck pain.

### **Physical complaints and illnesses during T.M. phase**

#### **Diagram 10 for Group 1 [parents], 2, 3.**



#### **4.6.4. PSYCHOLOGICAL DISTURBANCES AND ILLNESSES DURING THE T.M. PHASE**

Under this heading we asked about psychological/psychiatric disturbance, which arose during the T.M. phase, or increased significantly as a result of T.M.

Table 46: Psychological disturbances and illness for meditators during the T.M. phase (more than one indication possible)

Table 46: Psychological Disturbances and Illness for Meditators During The TM Phase								
-more than one indication possible								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1. Tiredness	32	63	16	64	9	56	7	70
2. States of anxiety/fear	27	52	11	44	10	63	6	60
3. Depression	23	45	9	36	10	63	4	40
4. Nervousness	20	39	9	36	5	31	6	60
5. Regression	20	39	9	36	5	31	6	60
6. Obsessive ideas	20	39	11	44	5	31	4	40
7. Fixations	16	31	9	36	4	25	3	30
8. Feeling of guilt	15	29	8	32	5	31	2	20
9. Nervous breakdown	13	26	7	28	4	25	2	20
10. Suicidal tendencies	10	20	6	24	2	13	2	20
11. Frightening images	9	18	5	20	4	25		
12. Other	16	31	9	36	5	31	2	20
13. Cases in total	51	76	25	83	16	59	10	100

76% (51) of cases investigated had psychological or psychiatric disorders which occurred during the T.M. phase and as a result of the practice of T.M. In some cases psychiatric disorders already present came to a state of total breakdown.

Before the T.M. phase, 6 people were in therapeutic care, during or after the T.M. phase the number of those who visited a doctor because of psychological or psychiatric disorder rose to 29. The percentage of people who underwent therapy as a result of such disorders therefore rose from 9% to 43%. This number does not take into account those meditators who refused to visit a psychiatrist or undergo therapeutic treatment because of T.M. ideology, or refrained, for the same reasons, from trying to resolve the disorders which were prevalent.

In table 46, the disorders which occurred most often are portrayed. In first place, (63%), is "tiredness". It correlates in Group 2 [ex-meditators] with a value of 0.749 and a significance of 0000 with sleeping problems. Both

variables (tiredness and sleeping problems) are indicators of an up and coming psychological trauma, i.e. if tiredness and insomnia occur for a long period of time. The results shown in Table 46 confirm that the indicators are present.

In second place follows "states of anxiety" 52% (27). Together with "frightening images" it points to quite horrific meditation experiences which may not be related to outsiders (non-meditators) and are hardly discussed among meditators because of the prevailing pressures "to be successful". The lack or absence of discussion which could relieve or resolve these matters intensifies the state of anxiety and frightening images into being a physical syndrome, which manifested in 31% of case (16) as fixations and 39% of cases (20) as obsessive ideas of various types and in 26% (13) cases as a nervous breakdown. 20% (10) told of steadily increasing suicide tendencies. They could not deal with the psychological trauma any more, unless they were to receive outside help. (i.e. from outside the movement). It is noticeable that in 39% of cases (20) a regression in terms of their perceptions of themselves and others was observed. Even meditators notice this process, as, for instance, when they describe the face or facial expression of many insiders as being "baby-faced". The conflict between the world sought for and the real world caused by the "stress factor" and the theory of karma which is taught them, ends in favor of the world that they are seeking, reflected in the meditation and the T.M. movement. Meditators withdraw more and more into a pretend world. This development is aided and assisted by T.M. teaching and ideology, which both are closely bound together with the on-going emotional experience of meditation. They give the feeling of well-being, lightness, as if wishes are automatically fulfilled. These emotional experiences open up the individual for T.M. and its

institutions, where every desire becomes realized. On this level the T.M. organization offers everything which appeals to latent ideas of all-powerfulness in the individual (sidhis, world government.) The combination of meditation experiences, a model of perception solely T.M. related, and its expression on the institutional level, would appear to cultivate fertile ground for a process of regression.

29% (15) of meditators were oppressed by guilt-feelings. Those guilt feelings came into being when meditators, either during therapy or in general discussions with others, say something about T.M. and their own experiences during meditation which they in fact should not have said, because they felt bound by the mandatory promise of secrecy. 39% (20) showed increased nervousness, which manifested symptomatically as twitches of the head or limbs. This is then defined as being 'unstressing' by the T.M. movement. More likely is the case that outside stimuli become too strong to cope with. If the meditator cannot avoid them, then a nervousness manifests itself. Meditators are much more sensitive to noise; this was shown by an evaluation of statements made to us.

Examples:

"...after the first few courses he worked with all his energy for the T.M. movement. Afterwards he withdrew into himself more and more. After the last 6 week course, he kept up the very long program (he did there,) shut himself up in the room as if it were a monastery, couldn't be spoken to anymore, and began to meditate even longer. His progress at his studies grew less and less, and finally he just wasn't capable of doing them anymore. Then there came the psychological trauma. He said that Maharishi was a liar. He wasn't going into the center anymore. He is then telephoned by the people who run the center and he is forced to go there under pressure. Even

then he was sick. One experience we had: He was sitting in a dark room in the T.M. center, he said that there he wouldn't disturb anyone. A student of medicine who was a meditator rang me up and told me that I should watch my son, that my son had suicidal tendencies, that he should meditate less. Then he was sent to a psychiatric clinic. They couldn't help him. He got no help there because the doctors knew nothing about T.M. He was mentally under a lot of pressure after that because he said something about T.M. that he shouldn't have said and then just said - I'm not saying anything." (116)

"She had serious menstrual problems but said that that didn't mean anything, all women doing T.M. had that. She says, well, you don't have to tell me all about that, I'll forget it until tomorrow. She says she has a vacuum in her head. The doctor diagnosed a metabolic disturbance. When she came back from her course in .... she herself wanted to see a doctor and moreover she kept on saying that she wanted her head investigated. We both sat in the back of the car, (on the way from a T.M. center to their home), she clung to me the whole way (her mother) and cried and couldn't calm down. She was experiencing a lot of fear as well; I had to sleep in her room." (I)

"She paints and hangs up the pictures of children - she spends her whole time in play." (1/48)

"He cries loudly, reads fairy tale books he had as a child, is jealous of his young niece, has become sluggish and can't take any pressure. The smallest strain finishes him." (1/48)

"She lost a great deal of weight, and had no doctor-care during the T.M. phase. She was given a certificate of inability to work by a doctor after they threw her out of Seelisburg. It was for a year. The doctor who examined her officially confirmed her absolute inability to work." (1/86)

"The doctor diagnosed a neurosis with schizophrenic traits - on one hand he had become very grown up as a result of the meditation, on the other hand quite helpless and was like a child." (1/87)

"On many occasions he had psychiatric treatment and was in psychiatric units - altogether more than 6 months. Today he's here at home and unable to work Every now and then he has to go in for treatment." (1/86\_

"He said he had a demon in his body. It was wandering all over the house, he said, that comes from T.M. Whoever does T.M. doesn't need to sleep he was like a skeleton." (1/86)

"Both of my children had a lot of water in their bodies after the sidhi-course. No doctor could figure out where it came from - swollen legs, stomach and head. After they gave up T.M. it went away." (1)

"Depressions got a lot worse. Suicide tendencies became acute in the last two years. (3/87)

"Compulsive thoughts - afraid of people and experiences. I felt as though I were three years old, and behaved like that when I was alone." (2/87)

"Cried during the meditation, became delicate, got very sad and melancholy without any reason. I didn't want to admit to myself that I was depressed, and because of that I suppressed them. Later on the depressions became even more intensive, increased apathy." (2/87)

"I couldn't take the noise in the school anymore. I had the impression that someone was tearing away the skin from my soul; what I mean is that the protective layer around my spirit was gone, because of that I wanted to withdraw more into myself. My T.M. teacher and governor told me that that was only a passing phenomenon, that I should meditate more. I was told by various T.M. teachers that I had made great progress in a short space of time,

that I actually had the ability to become a T.M. teacher - that was 6 months after my initiation." (2/87)

"Various ordinary meditators had to visit a doctor because of pain. The usual general recommendation was to sweep the body mentally. One girl was unable to stand because of unstressing." (2/87)

"I observed in my friend and T.M. teacher a nervous shaking, for instance in the dining hall the spoon would fall out of his hand while eating. He divided nature into the godly and the satanical. He became more and more dependent on T.M. He tried to stop T.M. and suffered heavy withdrawal symptoms like insomnia; he then got even more involved in T.M. because of that." (2/86)

#### **4.6.5 "TRIGGERING-OFF" SITUATIONS FOR MENTAL ILLNESS**

D. Lang investigates the question of a possible pathogenic complex in youth sects [cults]. In this context he also discusses transcendental meditation. Using the case histories of three meditators who showed psychotic tendencies, he outlines the process of the development of the illness. In so doing, he arrives at the following conclusions.

"The pseudo-religious ideology of the sects and their problem-causing techniques of 'a way inward' fit like a key into the lock of pre-schizophrenic and schizophrenic disposed structures. Such a system is however closed-off; it makes impossible, to use Tellenbach's words "any act of true transcending". (D. Lang, The Attractiveness and Pathogenicity of Youth Sects) Nervenarzt 51, 1980.

An analysis of our case material showed likewise that latent and manifested pathogenic structural characteristics are activated by T.M. and that a general worsening of the mental constitution arises.

A heightened sensibility and delicacy or weakness in the personality of the meditator creates the necessary prerequisites for a manifested psychological disorder. Meditators in their adolescence do not develop a stable and flexible relationship on a one-to-one basis, but rather remain fixed in the egotistical narcissistic dimension which widens out onto an intra-physical level in the meditation, a state of trance, and merges with the religious experience of "everything-is-one".

The tape recording of a young man in the adolescent phase shows the process of de-personalization and the ecstatic merging with the "laws of nature":

...increasing concentration or preoccupation with yourself, a sort of introversion, you put all of your concentration on your nervous system, you have a preoccupation with it. It didn't fascinate me, but it interested me.

You try to screen yourself off completely from the world, I called it a really nice name "desire stop". I tried therefore to stop desires working on me and naturally became very calm, the more you rid yourself of desires, the more it becomes a psychological hobby. Other people didn't do it, but it interested me, because desires play a big part in things, and you only notice desires when you've had none for a long time. For example if I lived in a dark house for a few days and then came out into the light again, the smallest beam of sunlight would seem almost god-like. Everything is relative and desires mean absolutely nothing....

Dismantling - because I had observed that the personality, that's really only something that's O.K. for the outside and is totally uninteresting...the personality is sort of senseless, but necessary for the social world. If I'm alone, for example on the top of a mountain, what do I need a personality there for, but if you screen yourself off from the world, then you notice that

your own personality is dependent on the outside world. But if I come to the conclusion that the outside world doesn't actually exist, only my inner being?....yes, that means that my personality dies - and what happens then - then there's a respect for all nature, a silent devotion to this world event, to the divine, which is what animals maybe do. The personality is something completely of mankind.' (2)

This tape recording section portrays the process of de- personalization through T.M. At this age T.M. strengthens the natural drive and interest in discovering the self in the way that the process of self-discovery is steered completely to the area of inner personal processes, which is then interpreted according to the T.M. related perception of reality in a way that is detrimental to the development of the personality.

Situations involving stress will result in pathogenic appearances as a result of the lack of a normal psychological disposition to deal with such stress. In the case dealt with above the mental illness occurred as a result of an extended stay in a foreign country. The meditator came into conflict with his closed-off hidden away identity, which he had to open up in a foreign country. In the case of another young man, the psychological disorder came to the surface after an operation he underwent, which was stressful for him. Sections from the tape recording:

"Various things came together in the clinic the delicacy, which is a result of T.M. together with a sensitive disposition in an extreme situation, leads to effects like that. Through delicacy, overreaction to stressful situations, so that it becomes really possible that you suffer a psychosis, since it's like a sort of chain reaction...

T.M. has created a basic assumption, it's like a cracking up or an extreme reaction on the part of the spirit to things, fears that are bottled up inside

you. The basic requirement for that is T.M. Other people take drugs, I take them to be the same (as T.M.). If I had never been in the hospital I would probably never have suffered something like I did; If I had never done T.M. I would probably never have suffered what I did.

I wasn't having treatment as such; I just took a lot of psycho drugs and was temporarily let out on the urging of my parents; I didn't go back to school right then. I stayed away for a pretty long while, at home." (2)

Situations involving stress, which are normally dealt with by people without any great difficulty, are now the catalyst for psychological illness.

Transcendental meditation, in the form of the meditation practice and the altered perception of the world, together with the T.M. ideology, have both paved the way for the mental illness and finally caused its onset. If the process of increasing sensitivity and one dimensional egocentric thinking is sufficiently advanced, then even a small element of stress in conditions will be enough to cause an illness.

#### **4.6.6 SUMMARY**

-Before the T.M. phase the physical and psychic health of the meditators corresponded approximately with the average state of health of the population at large.

-During the T.M. phase 63% of meditators had physical complaints. Of these the most common were stomach and bowel complaints, headaches, insomnia, and neck pain. These symptoms are known to the T.M. movement. The movement lets it rest however, at the level of an interpretation of a religious Hinduistic nature, without in effect offering any real therapeutic help.

-In 76% of cases psychological disorders and illnesses occurred, 9% of meditators had had therapeutic treatment before the T.M. phase, 43% had psychiatric treatment or had to have medical treatment during the T.M. phase.

-The psychological disorders most prevalent were tiredness (63%), "states of anxiety" (52%), depression (45%), nervousness (39%), and regression (39%). 26% had a nervous breakdown and 20% expressed serious suicidal tendencies. Psychological illness already present before the T.M. phase worsened considerably.

-T.M. can cause mental illness or at the very least prepare the way for the onset of mental illness. A lack of opportunity for the treatment of meditation experiences and or altered perception of reality create suitable conditions for a pathogenic appearance. Added to this is the heightened delicacy and increasing helplessness in the personality of the meditator, which can develop into a complete depersonalization.

## **5. ANALYSIS OF PARTICULAR TESTIMONIES (MAIN THEMES)**

### **5.1 PRELIMINARY REMARKS**

- In selecting recorded material we restricted ourselves to 24 cases. The material available is considerably more comprehensive.
- The chapter is constructed in a way that will allow specific problem areas to be individually analyzed, and to work out connecting threads not at first visible to the naked eye.
- No definitive all-embracing analysis was prepared, rather, a systematic approach to questions and problems which had prominence in the statements made during the interviews. There are also a number of other subjects which have been left out to achieve a streamlined presentation.
- The evaluation is mainly hermeneutically descriptive. Examples were investigated within the context of text alone. In the summaries, conclusions were reached in response to each of the main themes.

### **5.2 CHARACTERISTICS OF EX-MEDITATORS SHOWING POSITIVE OR NEUTRAL EFFECTS**

#### **5.2.1. ABILITY TO MAKE CRITICAL EVALUATIONS**

"There were no difficulties in my stopping, since I'd always maintained a distance and really wasn't integrated at all." (2)

The people in this group were not prepared to submit to the leadership role of T.M. teachers and governors, and thereby caused trouble:

"I did not submit to the will of those other people, and in doing so I aggravated them." (2)

Time and time again the critical disposition of the group became evident. One young man in his answer best represents the other:

"If I am to judge the movement, then I go by the people in it who have been influenced in one way or another by it, and I judge this influence of T.M. to be a bad one." (2)

### **5.2.2 SOCIAL AND PERSONAL CHARACTERISTICS**

This section will outline the special characteristics of the people in this group (ex-meds), before we allow the people themselves to give testimony in the second part.

In the grouping together of these people we took their general social situation/status as a basis. Most were, as students people who had a steady job, quite secure as regards their portion in society, and had taken up the meditation only as a relaxation technique. This is also shown by the often heard remark, that they believed you could also relax using other methods:

"I was often pretty tense after my working day and hoped that the meditation would relax me and my evening would be better used because of that." (2)

"I saw the meditation as a way to relax; I wasn't aware of any other possibilities." (2)

One woman stated her main motive in taking up the meditation was not for the meditation itself, but to keep her husband, who was involved full time with the organization.

"I wanted to keep my marriage, because of that I spent time and money. I thought it was a phase my husband was going through that would pass. At first I tried to manage the situation in a normal way, but there was no point. I then decided, well, I'll do the meditation as well..." (2)

The marriage ended in divorce.

Another characteristic of this group is the relatively short period of involvement with T.M. The longest anyone in this group spent at T.M. was three years. In the other groups there were also some who exhibited the same characteristics. However their appearance resulted in more stability for the people quoted in this section.

Two people took up the meditation as its being a part of a religious cult. Those religiously motivated people were consequently able to concentrate on the religiosity of T.M.:

"In those times it was a religious thing for those who were seeking it, otherwise those courses wouldn't have been running." (What is meant are lectures on the Bhagavad Gita.) The person continues "I had no interest in lying to everyone that it was a relaxation technique, because I knew that it was something else." (2)

The fundamental criteria of this group can be summed up in two words: "getting out" and "crossing over".

Since they had little involvement or commitment to the organization from the beginning, the ex-meditators generally left the organization before they stopped the practice of T.M.

"I had noticed during discussions at the table that you could get through to nobody, everyone lived in his isolated little box and no one was interested in me as a person". (10) They carried on meditating for a while at home after they had totally distanced themselves from the organization. With the loss of company (of other meditators), the meditation also lost its meaning and they began to view it much more critically. They were able to stop the practice without any great difficulty and take up other interests.

In cases where experiences of a positive nature were associated with T.M. often the process of stopping the meditation practice became considerably more difficult. According to testimonies made, withdrawal symptoms were experienced.

"As soon as I stopped the T.M. meditation I knew that I was dependent on it. Things were bad. My wife needed only to aggravate me a little, and I was flat out on the floor. I was more sensitive and excitable and I slept a lot." (2)

Many gave up the secrecy of the mantra after they stopped meditating, which in some cases demanded a lot of self- control.

"After I gave up, I had to say my mantra. But I couldn't do it, I found it very difficult." (2)

"Up until now I've treated my mantra as if it were a holy object in a curious way it still has a lot of significance for me. It's very personal, like a piece of me." (2)

In order to fill the new vacuum, all of the ex-meditators in this group looked for a new involvement in something else, which means that they had passed the critical phase of their leaving T.M. Because of this we describe them as "crossing over". They named their new interests as Zen- yoga, therapy, self-discovery groups, spiritual practices, drugs, Christianity.

### **5.2.3. INDIVIDUAL CASES IN THIS GROUP**

We noted that repeatedly, social reasons were given for their departure from T.M., individual people consciously keeping the T.M. group at a distance in order to get a clear picture of the situation.

"I once tried to make contact with some of the meditators, to try and get to know them, but I quickly found out that they weren't interested. I made the observation as I got more involved in the organization that those who had

been meditating for a long time had almost no social contact with others anymore: in other words, the more you get submerged in the movement, the more you shut yourself off from the outside world.

"Unlike before, I lived really isolated and old contacts with people just completely changed in character. I just wasn't interested in those things anymore. You kept on getting preached to about self-realization and cosmic consciousness." (2)

"During that time I had a lot of contact with meditators (governors and T.M. teachers) they have absolutely no relationships with other people, I have to say it. They never go out anywhere where there is poverty and suffering, since the stress (negative karma) could go into them and they don't want that...when young people go out into the world and learn the harshness of the world, the hard facts of life, they have a natural defense against it overcoming them, but those, they stand there, their defense system is totally dismantled and they're completely helpless. They are not in a position (as meditators) to go their own way in the world. They can live only inside the T.M. circle. They need the protection of the crowd. I noticed that too in my own case, how quickly you get used to certain surroundings. Because I'm a realist, I was able to get myself out of it again.

"I also found, that governors evade the issue if a conflict of any type threatens to develop. They actually stand behind another (neutral) person who has both feet firmly in the ground. Governors aren't able to get along at all." (2)

"I noticed with my initiator that people as soon as they become initiators, only think according to Maharishi. Those people function in an already existing framework. Absolute dependency on the master, the T.M. teacher and in all their thinking... I once asked him a question, but he couldn't even

understand it, it was all beyond his horizon of thought. He was so saturated with Maharishi that he himself faded more and more into the background and I didn't want that to happen to me. I didn't want to be one of Maharishi's marionettes...I left the movement..." (2)

Some of the people who were critical of the general grouping of meditators had in a passing way a personal satisfaction with the practice of meditation, which in part had to do with experiences they had during the meditation.

"Our sense of partnership grew; there was more unity in the family. We all meditated, our children as well, and that was part of the daily routine for us, like eating and drinking." (2)

"I still meditate, but I'm very distrustful of the organization. I only regard the method as being a good thing. I took part in seminars for two years, took one course, and now have distanced myself from the organization." (2)

"I had a really long day during my T.M. phase, because I needed less sleep. I could even do my homework in the evenings...I was always well rested. For a time I needed only three or four hours sleep." (2)

"Scenes from my childhood that I had long forgotten came to mind again...during the day I would sometimes think back on my meditation, and I would hardly notice things around me. It was so bad that one day I nearly got knocked down by a car...I was so involved in the meditation process that I hardly noticed anything." (2)

#### 5.2.4 SUMMARY

Various characteristics come to light. Social factors are the connection to school or profession. No person in this group expressed dissatisfaction with regard to their job. They did not experience their work as being burdensome, so that the promises made by T.M. were received by people who were in a

relaxed frame of mind; from that it can be deduced that meditation was limited on their part to being simply a technique, a method. Regarding meditators who had a conscious religious motivation, they were able to see from an overview of their motivations that they were sure of why they were taking up T.M. They were able to separate claim and reality and draw suitable conclusions from that. (In all other groups this ability to consciously evaluate one's motivations decreased as a result of T.M.)

These people remained able to argue and disagree during the T.M. phase. This ability was necessary in the light of the aforementioned distance from and rejection of the organization.

They lost in only a very small measure their personal stability, stability which allowed them to observe and evaluate other ordinary meditators. They all desired an intensive voyage of self discovery, but in spite of the ensuing disappointment remained active, in that they involved themselves in other clubs or took up other interests. They did not experience any great challenge from the T.M. group. Therefore the effects of the practice were positive or neutral.

### **5.3 CHARACTERISTICS OF THE CHANGES IN THE VIEW OF REALITY OF MEDITATORS.**

#### **5.3.1. PRELIMINARY REMARK ON THE CONCEPT "VIEW OF REALITY"**

When we used the term "view of reality" to describe and evaluate the world of ex-meditators, we used it in two ways: Those interviewed used the term to justify and give a philosophical basis for their activities, decisions, and interpretation of the world.

"I believe that T.M. is religious, because you get to think things that you otherwise wouldn't have. But not with regard to a real world descendancy

from a high god down to lower things, rather it involves a unity... the being of the world. I didn't have such concepts before." (2)

On the other hand there are hidden in their experiences and world view a set of psychologically definable perceptions. "For example, he (Maharishi) once said "From the 1st of May there will no more suffering. Then I got really excited and said "My mother hasn't been too well lately. I'm glad now that there'll be no more suffering (for her) after the 1st of May. But when you go up to the people after that date and challenge them about it, they are able to talk their way out of it really well." (2)

The justifications that people give in their testimonies should be treated as having been reflected on by the people themselves and are psychologically interpretable perceptions.

They constitute the kernel of the testimonies. Only in scattered parts do these perceptions become clearly visible.

### **5.3.2 KARMA AND STRESS**

Maharishi had the idea of giving the hinduistic concept "karma" the same significance as the concept of "stress". In doing this, "stress" was attributed (in a westernized form), hinduistic-religious concepts. T.M. had, for the western world, the key with which all positive and negative aspects of life could be afforded a particular significance. (See section 4.3.1. for further comments.) All negative effects of the meditation are attributed to "bad karma" or "knots of stress", when they occur in meditators. When either during or after the meditation a meditator feels unwell, he is, according to T.M. theory, "unstressing". T.M. doctors diagnose this.

"Every time I had difficulties the doctor told me that I was unstressing, that it was a completely normal reaction. I was getting rid of years of accumulated

stress. I told him that I was extremely ill and that, in my opinion, my blood circulation wasn't in order. But he denied that... I should meditate more." (2) Whoever walks the road of "unstressing" should personally avoid all possible outside causes of stress, since the atmosphere (around him) could lead to a negative accumulation and consequently a hindering of his own development.

"It once happened to me that I had backpains due to tension. I wanted someone to massage my back, but no one would do it, since, they said, that that is stress and unstressing, and if we do that with our hands then it will go into our bodies." (2)

The personal unstressing on the part of the meditator has as a consequence a reduction in contact with people and a reduction in relationships.

We can deduce here that the western concept of "stress" (the curing of which constitutes a large part of the promises made in T.M. advertising), has its cause in "karma" this "relationship" between the two is only known to insiders.

"The Indian teaching on karma definitely influenced me. Whatever I do has a consequence...Maharishi was in Hamburg, there was a big deal and a lot of initiators were there, because your karma would get better because of it." (2)

We will deal with the "view of reality" in the following section, against this background.

### **5.3.3 THE POSITIVE AND NEGATIVE EFFECTS OF PERSONAL KARMA ON ONE'S SURROUNDINGS**

After initiation the behavior of most of the people questioned in this study towards their surroundings changed.

This change took place first in the thinking and perception of the person, induced by the meditation.

"A hell of a lot of thoughts come and you don't pay any attention to them anymore. Practically speaking, I wasn't master of my own thoughts; you go around in an unnatural way with thoughts spinning around in your head." (2)

The procession of thoughts was described by an ex- meditator in the following way:

"I experienced my nervous system...I experienced how impressions differ...how it went into me...My awareness wasn't only directed outward, but also inwards. I naturally had to be damn careful about all those desirable things around me. If you see everything with more awareness, than you get careful what flows into you. You get more sensitive, more selective. I saw myself as a film projector in which there as a film. And we could look at it-like this, that the black part was the unconscious mind, and the place where the pictures showed up, that was the conscious mind, and during the meditation the black part departed from the other part of the film.

"T.M. was for me a means to see for the first time that such desires have an effect on us. I'd thought it over beforehand, how I would explain it to you. My psyche is a desert, a large expanse of sand, and now there's rain falling, that is desires. I build a house with a roof on this sand, that means, that I shield myself off from the desires. I make somewhere a small hole and let only one or two drops of rain in". (2)

In the above it is clear what happens to a person because of the mantra. As a result of the stopping of desires there is a complete turn of the attention onto the mantra, what T.M. calls non-concentration. As a result: "a greater overview and improved capacity to turn the attention towards specific aims".

(Realization of an ideal society, a scientifically based program, MERU press, 1976, page 24)

We shall see in section 5.6 that following this "desire- stop" is the meditation, the causes of an over- susceptibility with serious health risks can be established.

Besides this mainly psychological change is the perception, many meditators also underwent (some unconsciously) a change in their world view. They expected as a result of the mantra's influence a positive effect on the world as a result of their own good karma. Direct contacts were perceived by people with this particular viewpoint.

"She said to me...well, I hope you've noticed the harmonious vibrations coming from me...everything was so harmonious...it had nothing to do with harmony, but she couldn't see that. If anything nice happened, then she attributed that immediately to her vibrations". (1)

Likewise, meditators saw their good vibrations working directly on objects.

"When I had a green light three times in a row, then it was the meditation and not the traffic lights." (2)

Meditators felt themselves bound to the world in a new way, i.e. mental, through their meditations.

They could give up all activities, only the participation in the bettering of the world's karma was their task. This should be made clear in the following examples.

"When the politics of the country underwent a change, he said that that happened through unstressing, and Maharishi... there didn't have to be suffering in the world. The whole world could be changed with meditation."  
(1)

"He was interested in nothing anymore. Maharishi would love to take over the governing of the world, and then there would be no more war or starvation anymore." (1)

"He even maintained that my cousins' varicose veins would disappear if he did T.M." (1)

"Even when something happened behind the iron curtain, then it was because of T.M. peoples influence...she once said that race discrimination in the U.S.A. would go if they all did T.M."(1)

"The state could pay for us. He would do so much for mankind with his meditation, that the state should take care of us." (3)

To complete these examples we now give another piece from a T.M. circular: On 20th December, Guru Dev's birthday, we achieved the long sought after one percent mark with 38 sidhas, which gives actually an effect of 1.6%. On the next day all sidhas who were not needed drove to Burg on Eehmern for the world peace assembly.

On our return we learned of something that gave us great joy: the rate of crime in the city, which had been rising year after year, sank according to the newspaper reports by 9.9% in 1979 as against the previous year's figures.

And some particular types of crime had reached their lowest level since 1970, according to press reports. Neumurster, up until now the place with the highest rate of criminal acts committed in Schleswig-Holstein, gave up its unenviable first place position this year." (Center of the Age of Enlightenment, Neununster: a circular of 3rd Sept.. 1980)

Accordingly, all negative aspects or appearances are attributed to a lack of meditation or the stressed atmosphere of the world of non-meditators.

"How right we were in our prognosis was shown by one weekend in July: on the 19/20 day of July we had to do without our 1% effect because of people going away on holidays, and only did the program with between 19 and 25 sidhas. The local press had headlines of "a rash of break-ins throughout the entire city", that criminals and car stealers were "unusually active during the weekend" and kept the police on their toes. Of course, we did something very positive this weekend and are happy with this first real test (albeit involuntary)." (center of the age of enlightenment, Neununster: a circular of 3rd Sept. 1980)

These aims are witness to a "deeper understanding" of societal processes. An ex-T.M. teacher described this awareness and that of his contemporaries like this: "Deeper understanding was our vocabulary for perception. Although today I hold power over others to be a negative thing, in those days I considered it to be positive: power in the sense that a particular force of radiance is created by T.M. which influences other people... with us it was like this, whoever is in the highest state of consciousness has the right to exercise power over other people who have a lesser awareness. That is, in an Indian context, caste-awareness... it's a matter of consciousness and reincarnation." (2)

#### **5.3.4 THE SIGNIFICANCE OF THE MAHARISHI EFFECT**

The testimonies made about the meaning of the Maharishi-effect are very significant. However, it will only be considered here in the light of the statements previously made above: the hope, that 1% of the world population can rescue the rest of the world from their misery and suffering, through T.M.-meditation, a belief held with unquestioning trust for the authority of Maharishi. Just a few examples are given here:

"What he said up there (on the video) was totally accepted as the truth. It was like this: he spoke the truth and nothing but the truth." (2)

"Maharishi was a sort of prophet to me." (2)

"Like Jesus, Maharishi is a completely self-realized man." (1)

Another special facet is also closely linked with Maharishi's authority, which can be seen from the examples shown above.

Negative karma, the negative vibrations of the world of non-meditators causes a growing unwillingness to have contacts with the outside world, depending on how much importance the meditator ascribes to his personal "unstressing", in other words, a freedom from negative or bad vibrations. The Maharishi effect provides an ideal justification for a withdrawal from society, since many see such a move as being best for their own unstressing, and the unstressing of the world. Everyday social intercourse is substituted with a meditative creation of a positive atmosphere; i.e. a positive karma.

Therefore, for many meditators there was just the one aim: to dismantle or reduce the importance of outer reality, in order to be able to turn one's attention completely to an inner reality.

"I differentiate between the reality that has an effect on me and the reality that works inside me. I try to dismantle the reality that has an effect on me as much as I can..." (2)

The dismantling of the reality of the outer world has its justification in the authority of Maharishi's.

### **5.3.5 SUMMARY**

From the material presented concerning the view of reality it can be seen that the foundations of changes in the personality are to be found in T.M. theory. The perception of meditators takes on special characteristics, which

act as a mounting force on social physical and psychological behavior. Social contacts are evaluated by meditators according to the criteria of whether these social contacts will promote a positive or negative karma. The view of events in society generally only has a significance in as far as it affirms their own experience of meditation. Meditators keep contact with their surrounding world over an ideological bridge. Isolation from the world is built into the theory of karma and is expressed in testimonies given in this chapter.

Fear or anxiety about stress governs physical activity as well. Physical activity is reduced in favor of meditative calm. All exercises, like for example "asanas", serve only as a physical relaxation for further meditation.

"It's always said - rest and activity, the principal maintained by T.M. But as far as I'm concerned you don't have activity...those exercises are just pseudo-activity.' (2)

The psychological make-up of meditators seems to be subjected to a most intensive influence exerted by the view of reality as molded by T.M. teaching. All experiences during mediation and in the everyday world take on a new meaning. Negative or positive karma serve as yardsticks for the evaluation of experiences; where many ex-meditators judged unpleasant and fearful images as being knots of stress, yet could not be free of these images and became mentally ill. The mediation is seductive in that it seduces people to lean over the edge of the well where the unconscious mind dwells. The meditators hope that there they will be rid of their negative karma. Due to the lack of competent and expert care on the part of the T.M. movement, many lean over too far and fall into the well.

## **5.4 CHARACTERISTICS OF SOCIAL BEHAVIOR OF MEDITATORS**

Statements made in this section about the social behavior of the people questioned (as meditators) should be seen in two ways: Those interviewed themselves made a distinction between meditators and non-meditators in the evaluation of their behavior. We will now follow up this distinction. The consequences for the professional career as a social phenomenon will be dealt with in some detail.

### **5.4.1 SOCIAL BEHAVIOR AMONG MEDITATORS**

Maharishi is the undisputed authority in the social sphere of the T.M. organization. (see 5.3.4) Every meditator occupies a step in the ladder of the hierarchy.

"The more you got involved in it, the more exclusive the company becomes and everything revolves around Maharishi. Then you get an advanced mantra from Maharishi. He keeps this a secret to himself and you are all the more dependent on him because of that." (2)

This is the way an ex-T.M. teacher sees it. In the surrounding area of Maharishi's influence, allocation of position depends on the height of consciousness. This is arrived at by increasingly advanced techniques, (T.M. teachers, sidhas) and through longer meditations, and is extremely expensive for all those aspiring to such positions. This money spent in doing so serves as far as the meditator is concerned, not only in his own development, but also the betterment of his surroundings and even society. Therefore social relations, involvement in a physical way for the betterment of others and society becomes superfluous, since the meditation on its own will automatically achieve the desired end.

Apart from the pressures on meditators to become more deeply involved, they succumbed to the strong pressures on them both from without and within themselves to conform. This conformity was the guarantee for promotion, a rising up the ladder.

"As I went, they started talking about style of hair and appearance. It was suddenly the way that T.M. people should wear their hair short, and I said that no way would I consider that. People when I myself got involved in T.M. started to change their appearance and overtook me in an institutional sense, because they were obedient...I noticed how people let themselves be molded...This increasing regimentation aggravated[sic] me..." (2)

"After the course was half-over, people liked to swap their experiences; and got a thrill out of doing it - it was like a qualification, to have such experiences." (2)

The readiness to accept external pressures to submit is promoted very forcefully through an intentional structuring of the groups by T.M. initiators. (see 4.1.5)

The Meditator's behavior was judged by those questioned to be a behavior in isolation. This lonesomeness was particularly marked during participation in courses.

"I once tried to make contact with some of the meditator's, but quickly found out that they weren't interested." (2)

As against that others reported that they started up friendships with other meditators.

"I only started friendships with other meditator's during the T.M. phase. (2)

"(He) only had contacts with meditators, and looked for others (non-meditators) so that he could get them to do T.M." (1)

The relationships towards people of the same mind took a different shape, because they saw themselves as elitist and were already part of the movement. There is to be seen a "reduction of social relationships down to the elitist circle of meditators" (24). Whoever stands on the edge, neither 'on the inside' or 'the outside', and has an undecided attitude, experiences an isolation as part of the crisis of 'crossing over'. This crisis is either evaded or negated as being non-existent[sic]. The readiness of people interested in advancing to comply is combined with a strict limitation of the self in terms of outside forces, so that an "in between" position is not tolerated by the movement. The attraction of advancement lead many to comply and conform, as well as to shut themselves off from outside influences.

"I know of a woman; she was a housewife and very lonely. She went back there again to find herself, and get friends. She was completely dependent on it. She couldn't go on anymore without T.M., and it was that kind of people she was looking for. People like her give every penny they have, just to be there. The loneliness of people like her is used by them - they never leave that place, it's really like a drug. If they do come out once in a while, then everything around them means nothing..." (2)

#### **5.4.2. SOCIAL RELATIONSHIP OF MEDITATORS TOWARDS NONMEDITATORS**

Because of the intensive courses and their participation in assemblies organized by the movement, a decisive change took place in the relationship of meditators to family and friends. We are going to give some examples here, in order to make this phenomenon clear.

"There weren't actual difficulties, but I distanced myself from certain people because they were very touchy, and I wanted to avoid that negativity, so that I wouldn't be dragged down to that level. Whenever I felt negative

vibrations in certain people, I avoided those people and broke off contact with them." (2)

"The main reason I left home was that in doing so I could meditate in peace. Back there that was the most important thing for me.....to advance further.....I'd had a lot of friends before (the meditation). When I moved out from home, they came to visit me, but I never opened the door. I wanted my peace and quiet. I was most often alone and had uncontrollable compulsive thoughts. I got depressed very much after and just wanted to die.....' (2)

"When I was still meditating and was involved in conversations with people, who were of a different opinion about things than I, I always said to myself: let them talk, they aren't as advanced as I am; I never tried to really listen to them." (2)

"There was a consequence for the family life as a result of my meditating. I kept on withdrawing more and more and just wasn't interested in communication anymore. A certain arrogance had crept into my thinking and I thought that my parents were somehow of little value since they weren't experiencing what I was and were leading a stressful life. From then on I looked down my nose at them ...and I noticed, as I got more involved in the movement, that those who had been meditating for a longtime had almost no social contact with others anymore; in other words, the more you got submerged in the movement, the more you shut yourself off from the outside world." (2)

"The friendships I had didn't do anything for me anymore. I thought that other people lived as though in a dark room and weren't aware of what was really going on. You do it unconsciously, keeping away from them, because you see things so differently...I saw in my relationship to others a certain danger for my own development. ["]

A shifting around in the area of relationships because of changing interests is an everyday experience in the world. Here, however, as regards the breaking off of contacts by meditators, the scales are heavily weighed against non-meditators. The following testimonies will serve to illustrate that this is a trend in the T.M. movement. The world of non-meditators is a world of negative karma and radiates this bad karma out on meditators who come in contact with it. Here we give again a quote from section 5.3.3:

"Deeper understanding was our vocabulary for perception. Although today I hold power over others to be a negative thing, in those days I considered it to be positive; power in the sense that a particular force of radiance is created by T.M. which influences other peep.....with us it was like this, whoever is in the highest state of consciousness has the right to exercise power over other people who have a lesser awareness. That is, in an Indian context, caste-awareness.....it's a matter of consciousness and reincarnation." (2)

Similar utterances confirm that this is a common thought in T.M.:

"Let them go to hell those who don't want to meditate. What does it matter if they have miserable lives...I noticed how people became much paler, slower in their movements, much more introverted and paler - many of them staggered around. In response to all of those phenomena, you are told that it is proper and normal, it is unstressing. Spiritual encumbrances were coming to the surface and they were causing the suffering...meditators are glad when something like that happens, because, they say, then it's gone out of the system. I doubt that. When I said that those experiences hadn't gone, the T.M. teacher said: well, you're not enlightened yet". (2)

"And when he became ill, Mr. X said to him that that wouldn't have happened, if all of us were meditators...there were always confrontations because we weren't meditators." (1)

"Maharishi said that the other partner would also have to meditate, so that the marriage wouldn't break up...It is said that you get more healthy and calm and you can work better. But that didn't happen to my husband, in fact, the opposite: I find that others around (him) are just extra weight. He once said to me that one could advance so far that one wouldn't feel anything anymore, not for other people either that you only live for yourself and don't feel for other people, or care about what's happening around you." (3)

These examples show the way in which the view of reality fostered by T.M. affords the opportunity to lay the fault of broken relationships with non-meditators. (It is far more probable that the cause lies in the destabilizing effects of the meditation. Section 5.6. deals with this).

The "world of T.M." becomes a concrete subject for discussion, and all other themes are relegated to the sidelines.

"We were actually on good speaking terms, but in his case he was actually only able to talk about T.M." (1)

"He was possessed by T.M. and addressed everyone; for example if someone was with him in a bar, he immediately started talking to him and everyone around the table about it." (1)

"Every night she read sections of Maharishi's works out to me. She was also trying to carry her mission to friends and relatives." (3)

### **5.4.3 SUMMARY**

The social contacts which the people questioned had between themselves as meditators and to non-meditators show two distinct tendencies[sic]. Inside the T.M. grouping a submission to the wishes of T.M. officers is required, officers who are supposedly in a higher state of consciousness than the ordinary meditators. At the same time this has consequences, (using the

same logic) for non-meditators. "A crisis of crossing over" (into the movement) was established in meditators who were beginning the practice. Most attempted to overcome this by yielding to the attraction of the promised fruits held out for those who meditated more intensively. Whoever remains at the periphery and is in any way critical, is branded as having no consciousness to speak of, or enlightenment.

The mandatory involvement in the T.M. movement causes a strong "insider mentality". People who go it alone live in isolation, without communication from the movement. The initial companionship during courses ends up in people becoming effectively isolated from others of similar disposition.

"The people in the center exhibited a very strange behavior. When someone asked them a question to which they couldn't give a direct answer, they gave a self-satisfied laugh and wandered off, almost as if to say - our world is in order. We don't lead a stressful life, we don't have problems. They consider themselves to be elite." (2)

Because the aim is to become enlightened and together with that a freedom from stress and problems, particular questions arise with regard to the movement's portrayal of itself. We have examined the social aspect. There is an effective contradiction between the claims for a perfect world and everyday social intercourse. The origin of this incompatibility is, according to the statements of meditators, to be found in the negative karma of the world of non-meditators. The representatives of this much sought after world are however (almost) all newly won initiates. They have in their world a whole range of contacts which, in the sweeping view of the movement, are seen as potential causes of stress. On entry into the sphere of the movement's influence, the meditator is forced to dismantle the communicative structures of his past. In doing so, difficulties will arise in the cases of things

which the new meditator holds dearly and for a long time. These are usually the parents, the marriage partner, the boyfriend or girlfriend. After this, decisions will be made with regard to institutions, as to how they affect or hinder the path to enlightenment. This however, can depend on the individual strength of the meditating person. As demonstrated above, there are a whole range of arguments available. The meditator justifies his behavior using such arguments. There is no guarantee of reciprocity in social intercourse to others, but above all to non-meditators. The requirement of absolute compliance and ready submission on the part of the meditator appears to be a large part of the social order of T.M.

## **5.5 CHARACTERISTICS OF MEDITATORS AND CHANGES IN THE CAREER FIELD**

### **5.5.1 MAHARISHI'S CLAIMS**

Besides those people who, experiencing positive or neutral effects from the meditation, saw their job situation being supported by the practice, there were others we interviewed who testified that their own or their relatives' professional career was damaged by T.M.

During the interviews we heard that Maharishi insists that meditators should not give up their jobs. On the other hand there are instances of him having urged people to stop their studies or give up their job.

"It is Maharishi's view that people who have a job should stay in it and not work full-time for the organization. Only those who are pursuing an active career can spread the technique, others are too far distanced from the reality of the workplace." (2)

"Maharishi said to him that he should go ahead with his examinations." (1)

We have now to establish what the reasons were which caused a great number of the people we interviewed to stop their studies or give up their job.

#### 5.5.2 REASONS FOR GIVING UP WORK/STUDY

The job or particular studies an individual pursues are here seen as a form of social relationship with others. Therefore, in the minds of the people we questioned, there was a connection in terms of 'role allocation' when their expectations of themselves and of others were juxtaposed. In a less concrete way, those expectations of themselves and others also played a role in the area of the relationship between the worlds of the meditator and the T.M. community on one hand, and on the other, between the meditator and the rest of the outside world.

A particular conflict of interests develops from this, because insiders see the professional career as being a 'position on the borderline', and the meditator has to permanently fulfill two different sets of expectations. The cause of this conflict would again appear to lie in the meditation.

"In the beginning phase of his practice of meditation he wasn't able to work anymore. His concentration really suffered." (1)

"I always told people that they would have more energy and greater intelligence, but realized that I had no increase in energy, that in fact I had less. Another thing was that I had lost all love of my work. I had no continuation time-wise in my job, because I kept taking leave. I thought it was because of my work that I was so disinterested and lacking in energy, it was a big problem for me. Then suddenly I had the idea of giving up T.M." (2)

"He kept on trying to do different things. He went to various supermarkets to work in the store-room. He also tried working as a computer programmer, but couldn't concentrate sufficiently." (1)

"She is very absent minded at her work, never to the point and has absolutely no confidence in herself anymore." (3)

"Progress was for me a religious or spiritual word. It got better and more intensive, but everything became also more esoterical and exclusive. I was not at all disposed to go into a factory during that time." (2)

The above examples illustrate that the meditation causes a temporary or complete lack of drive, which the meditators found to be upsetting. The capacity to concentrate as well as physical activity are redirected through the meditation and are, it is to be suspected, aimed at other goals. Here it is shown that for many meditators the meditation is not a strength-gathering contemplation, but an uncontrollable mental process which can lead to a lowering of drive and incentive on his part.

The last quote above of the people we interviewed makes it obvious that the T.M. movement means something quite different than they would have us believe when they promise increased achievement, concentration, or energy. The increase in concentration and achievement are related only to the meditation practice, and not to general activity. Outside activities become increasingly blocked. An ex-meditator described it thus:

"Practically speaking, I wasn't the master of my own thoughts anymore, you go around in an unnatural way with thoughts spinning around in your head. In time that had an affect on my ability to concentrate. The ability to apply your mind to something disappears in time. It's hindered in some way by the meditation...The type of thinking employed during the meditation is a contradiction of the thinking required for concentration. The ability to

concentrate seems to be somehow in opposition to T.M. In the long run, I believe that this negative trend will definitely appear in a person who meditates." (2)

It is established that an undisputable[sic] contradiction exists between the promises of T.M. and the general expectations in relation to increased performance and concentration abilities. This contradiction manifests itself in a priori sensitive meditators as a negative psychological conflict.

### **5.5.3 T.M. TEACHING AS A 'CAREER'**

In the career field, we can view the consequences of a rising 'alternative' career in T.M. Those who can't bear the tension caused by the practice of T.M. will give up his job, among other things. In doing so, a main component of everyday activity is left to one side. No social or time restrictions now apply to the dynamics of involving the self in meditation. These people now concentrate fully on their spiritual aspect, i.e. T.M. The final consequence of this development is the advancement to being an insider and an officer of T.M. For many people, being an initiator is a valuable stage in the T.M. hierarchy. The money given for initiation seems to attract some people.

"I thought about becoming a T.M. teacher, because, I said to myself, what they're doing, they're right: a fine life, that type of activity. There was a lot of learners there. I thought, that's not bad, if you ever need money; and added to that nice peaceful surroundings - why not, I wouldn't be doing anything illegal." (2) The termination of work represents a reaction to the practice of meditation and the altered framework of perception. A further consequence is the inability to work due to decreased drive and incentive. The decision to become a T.M. teacher is often based on a wish to pursue a career inside the T.M. organization, and is in some cases influenced by the imagined prospect of a stress-free pleasant lifestyle.

## **5.6 CHARACTERISTICS OF MEDITATORS WHO BECAME MENTALLY OR PHYSICALLY ILL**

### **5.6.1 PRELIMINARY REMARK**

"If I had never been in the hospital I would probably never have suffered something like I did: If I had never done T.M., I would probably never have suffered what I did. The whole thing was not a direct result of T.M., but happened because T.M. has created a basic assumption." (2)

This quote illustrates how T.M. affects people and how these affects appear in the group of interviewed people who suffered mental or physical damage. The pressures which people found themselves under took on such threatening forms that in critical situations they weren't able to stick the pressures from without and within, which caused a "total failure". Under the general title of "total failure" symptomology we can draw up the medical picture and study the cases where ex-meditators completely lost control over themselves and suffered a mental or physical breakdown. In this section we propose to first give a short portrayal of experiences had during meditation and after that, using examples, to describe the various reactions to these experiences.

### **5.6.2 THE PECULIAR NATURE OF EXPERIENCES DURING MEDITATION**

Almost unanimously, all those interviewed reported that their first experiences of meditation were of a positive nature.

"My mantra took the form of a dove." (2)

"Dreams and pictures, scenes from my childhood that I had long forgotten came to mind again. Voices that gave me courage." (2)

"I experienced in the meditation that smell of freshly cut corn - I came from a farming background. Scenes that were long forgotten, but at the same time I found it sinister." (?)

"I felt inside more worry-free, like a child, but only for a few days, then it was gone. (2)

For a limited period of time most ex-meditators found themselves spiritually uplifted in the meditation. But it is precisely those who experienced these pleasant feelings who became perplexed as negative experiences of an unlimited nature appeared and threatened to increase further. Initiators are ready (for example on courses) to deal with a "going crazy" of participants and gave in this instance the following instructions to course participation:

"It was pointed out to us that it was possible that someone in some form could go over the edge or get into difficulties or get very depressed. In such a case we were told who we could turn to. There was someone available." (2)

The sole answer given to people in such difficulties and the sole help offered is the diagnosis "unstressing".

"On the first course there were some people who had to go to a doctor because of pain. The general advice was to feel the body mentally, and if it became serious, they went to a T.M. doctor. If someone showed really extreme reactions, then they started talking about unstressing. A girl had been in bed for a few days, she was unable to get up... Dr. X said the headaches could be a sign that her last remaining stress was dissolving. It wasn't nice, but that you could become enlightened afterwards." (2)

"Whenever I had difficulties, the doctor said that I was unstressing, and it was a completely normal reaction." (2)

However no help was sought, rather, many meditators turned this state of suffering into a virtue of sorts, and took on the hardships of meditation and its consequences in order to come nearer to the state of enlightenment they sought. We will present a range of meditation experiences using examples, examples which may allow us to understand the course for the onset of an effective undistinguishability[sic] between delusion and reality.

"I suddenly had a fear of all people; depressions, compulsive thoughts. I hadn't any control over my thoughts...a persecution mania, fear of spirits and devils, which I saw during and after the meditation...distorted faces that really terrified me, also even when I hadn't done my evening meditation and was trying to sleep. People, figures and faces that came up to me." (2)

"Once I went down a long long canal where there were bodies and at the end there was a big tunnel...and then I saw animals, unidentifiable beasts - tigers and lions and tubes unrolling, toward the end only negative and frightening forms. It's hard to describe them. I can't identify them with any particular thing, a mixture of wolf and bear." (2)

"He felt himself hovering under the ceiling while he was lying in bed. He felt himself to be outside his body...I told him he was frightening me every time I see him contracting uncontrollably and exclaiming like that. Then he said that that was because of his continuing practice of meditation." (1)

"He once said that he got a pain when he meditated, it came up the back of his neck and all over his head." (1)

"Finally she didn't know at all what to do with herself. She was convinced that Maharishi was following her around, in her thoughts, was influencing her from a distance and that she couldn't escape from him, it was almost an insanity." (1)

"He wasn't able to fly, but he said "I had the feeling that I was able to fly." (1)

"She went off from Friday to Sunday and told me it was to relax herself. When she came back she was so exhausted that she went straight to bed...and twitched and was talking a lot, but then just went out like a light.' (3)

The conflict inherent in the above experiences lies in the fact that these people experienced these happenings as being entirely their own. They involved themselves in them without any outside guidance. Moreover they defended these images and feelings against any criticism or questioning, being themselves backed up by the authority of the initiators. In that sense, they interlocked within themselves external reality with the subjective internal reality, while resisting any criticism. In a lot of cases that led to the edge of depersonalization. As soon as meditators threaten to "go crazy" in a T.M. center, however they are sent away and kept at a distance. The danger of stress being unloaded onto the other meditators was too great. This diffusion of inner and outer reality is a part of the meditation program which has as its aim enlightenment. But where this diffusion manifests itself in meditators, there shows itself the face of a possible insanity.

### **5.6.3 INDIVIDUAL EXAMPLES IN THIS GROUP**

The examples are given in an edited form, in order that the anonymity of the interviews remains intact. Names and place names are altered.

"We were telephoned from B..... she wanted, she had told them, to come home - or maybe they wanted to get rid of her...she had gotten herself a new mantra and after that she just went completely apart...we both sat in the back of the car (on the way from the center) she clung to me the whole way and cried and couldn't calm down. She was experiencing a lot of fear as well - I had to sleep in her room. When she was back living at home she said to

me: I feel like a small child. I'm glad to be back with you, I feel like I'm the baby again."

She also heard voices during her breakdown; she said that she heard the voice of her father coming out of a frog.

Dr. X. asked her, "You're always looking up at the ceiling, do you see someone?" She answered that yes, she could see someone, but she couldn't say who, it was shadowy. Her father, in the very delicate phase before the doctor was involved[: W]e took her with us into our own bed, (my wife had already spent 14 nights with her in my daughter's own bed). It was late at night and she was lying between both of us. We both held her by the hands, in order that she would have the feeling of being surrounded. She kept on sitting up and exclaiming because she could see someone...then she jumped out of bed in one leap and ran down the stairs, through a glass door, along the corridor, opened the front door, down another few steps and ran screaming loudly down the street in her nightdress...I ran after her dressed as I was and unfortunately fell down, she noticed that because she stood still for a moment...I ran back home, got dressed and got into my car and drove off after her...I saw a car parked in the next corner (about 3 o'clock in the morning) and my daughter was sitting next to a man in the car. I didn't know who the man was...I didn't know who he was. I pulled her out of the car and when she didn't want to go back into the house, my wife struck her once, and then the situation came somewhat under control; that was the decisive event which led us to consult a doctor...["](I)

["]For seven years now we've been trying everything! We went to the Uni-clinic with him then. The doctor there gave him a referral, but no, he wanted to first go to Mrs....(T.M. teacher) and ask her if he should allow himself to be treated by a doctor. She (the T.M. teacher) then wanted to send him to a T.M.

doctor...she said she wanted to speak to our son in private...later she gave us the name of a T.M. doctor but my husband said 'no, we're not going to him, but if you want to take the responsibility for our son's welfare, then we'll leave him here and go back home.['] At this she got very agitated and said 'no, no, if you think it's right that he should go to the Uni-clinic, then do it!['] While we were on the way there, he rang her up again and asked if it was really o.k. that he go there...

After he had been in the clinic for treatment, the doctor advised that he should take up some skilled manual job to help himself out of T.M. So he started a training course, and it went well for about 4 or 5 months. Then one day he phoned us up - he was on the way to Maharishi. Two days later we got a call from the police; he had had a mental breakdown on the highway and was now lying in a hospital, not far from his destination. He had told the doctor there what his mantra was, and was talking non-stop. [']I've betrayed the mantra,['] and his description of himself as a traitor followed because of that. We drove to the hospital to pick him up and the doctor told us: This is nothing new, they've (T.M. authorities) already handed a good many to us from up there who went insane.

"...on the way back (to Germany) he suddenly said, [']mother I want to get out, I didn't get up there to see Maharishi. You can't just take me back home, I haven't seen him yet.[']

["]...if only someone would come along who would treat him afresh, no previous history, no taking old medicines that he's addicted to, just to start on a new page, but that's not possible...everywhere it's the same." (1)

"The headaches began happening first during T.M. courses, insomnia occurred, and in particular weight loss. When I started doing very long and intensive meditation I ended up in hospital: the doctor just couldn't

understand what was happening and had sent me into hospital - the doctor said that I had been admitted in a delirious[sic] state - but he didn't know what was going on. When I was in hospital they did not diagnose delirium - it wasn't that extreme, but I didn't sleep three nights in a row, with lions and tigers and snakes like a film going on. There was a sea serpent and a spider - I was still 100%, and did not stop the meditation. Someone was sawing at my neck or had sawed off my head. I had a continuous headache, a distinct slowing down in my thinking or movement - an increasing ability to move my body, which has something to do with a mental process, and effects your involvement in things and your will-power - a stronger emotional dependency o insomnia was still present, as before." (2)

"When I went to France, there was chaos. Myself, as a person with such a finely tuned and different perception suddenly has to think in another language. I was like a small child who suddenly has to start from the beginning again. And what I had learned for myself was as if rubbed out. I was in the role of a small child, I had to learn to speak again. It was because of this that my development was suddenly ended. Because of that I got into a terrible crises. It was horrible, thinking was suddenly French.... ["I had had my thoughts and perception so beautifully in shape and then came another language and it destroyed everything.

["I wasn't meditating much during this time. All at once I developed a French "I"[personality], and the French "I" considered the German "I" to be mad - I mean that I thought like a French person and wanted to be like a French person. In a certain measure that can be traced back to a certain weakness of mind. I saw myself in a particular way, the way of my French "I" which wasn't meditating. My verbal thinking was different. The meditation did not experience my French "I" that came only after the meditation and behaved

just like the German "I" before the meditation. I was living more like a Frenchman lives, going out everywhere in the evening, hanging around with French girls... ["]Meditation is an introspection for me...it was really an overloading, that too much happened at one time...and I wasn't able to live as I wanted to live...I was persistently frustrated...the problem with the language...I threw away chances....I had a certain mental crisis and it must have been the meditation...and I wanted to think in that way and then couldn't think anymore.

["]I noticed then that it was already working...the unconscious and that I now had things to work out...I already had worked out things here...my German "I"...that were for a long time...and then I go to France and they come back again and new things with them...new things into my unconscious and I have here the big problem of creating purity and clarity again. I'm now gone so far that I can say...desires, I have control over them again. My filter is working again...it's a terrific strain...sometimes I had the feeling that there was a machine from hell inside me." (2)

#### **5.6.4 SUMMARY**

From the examples given the connection between physical health and the experience of meditation becomes quite clear. All people who suffered a breakdown were involved in almost full-time work for T.M. organization, and/or avoided contact with non-meditators during their T.M. meditation phase. Because of this the delving into the sphere of meditation was equivalent to the shutting off of the external reality. The external reality became a part of their inner experience and lost its familiar shape, to which the senses could orient themselves. On the basis of the 4 examples presented here, the suspicion grows that the meditation offered by T.M.,

caused, in the meditators' cases which we have investigated, a far reaching alteration in the view of reality, which

-damages or causes further damage to social relationships,

-the drive to achieve (motivation) is considerably lessened, to the degree that practical work (i.e. in a job) becomes intolerable to the meditator,

-and in addition to all conditions brought about by the intense practice of the meditation,

it gives rise to physical and mental damage.

## **. DIFFICULTIES EXPERIENCED AFTER STOPPING T.M.**

### **6.1. MOTIVES FOR LEAVING THE PRACTICE OF T.M.**

It is notable that for the main part only those people gave up T.M. who had not gone past a particular imaginative threshold within the movement. They were usually just ordinary meditators, didn't go on many courses and didn't meditate longer than one hour daily. Insiders found it very difficult to break the T. M. habit. Only a few managed to do it, and some became even more involved with T.M. after they had attempted to get out of it.

**Table 47: Continued membership.**

Table 47: Continued Membership								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Is he/she still meditating								
1. Yes	26	41	18	62			8	89
2. No	34	54	11	38	22	88	1	11
3. Meditates without contact to TM organization	3	5			3	12		
4 not answered	4		1		2		1	

54% had given up T.M.; 38% (11) from group 1, 88% from group 2, 12% (3) meditate still, but without contact with the organization) and only one from group 3.

**Table 48: Reasons for giving up T.M. or /breaking off contact with the movement.**

Table 48: Reasons for Giving Up TM or Breaking Off Contact With Movement								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Why did he/she give up TM								
1. Found another group	8		4		4			
2. Noticed negative effects	7		4		3			
3. Negative experiences with TM organization	6		1		5			
4. Did not bring anything of value	5				4		1	
5. Bad experiences with meditators	3		1		2			
6. Received information about movement	3				3			
7. Discovered that they were dependent	1				1			
8. Other reasons	4		1		3			
9. Cases in total	37		11		25		1	

Most gave up T.M. (8) because they found another group or organization. Next were those (7) who noticed negative effects on their personality; 6 meditators had negative experiences with the organization, 5 found that the meditation had brought nothing of value to their lives. 3 were motivated to stop as a result of a bad experience with the meditation and 3 stopped after they had received information on the background of T.M.

#### **Examples:**

"...because I found out that T.M. is a load of humbug - I found absolutely no positive effects for me in doing it. (2)

"I distanced myself from the organization - the aims of the organization are false..." (2)

"...didn't bring anything of value..." (2)

".. the lack of readiness to transform meditation into social activity, i.e. to help others..." (2)

"...they didn't let him in the center anymore because of his sickness he's not a good advertisement for T.M., a sort of banning from the center - he blames himself, it was his fault and not the others - today they don't want to see him in the center anymore. " (1)

"...because T.M. doesn't bring results, in spite of the promises they give, and because of the bad experiences I've had...' (2)

"...because the promises weren't fulfilled (T.M. teacher)...I had no joy in my work anymore, and I couldn't be responsible any longer for telling others that it was good..."(2)

"...the over-sensitivity that is developed doesn't go well with a teaching job..." (2)

"...he stopped T.M. because he had a nervous breakdown and had to undergo psychiatric treatment - he also had to take medi[c]ation - he had no friends anymore, was totally socially isolated, now he just lies in bed, looks into the distance, idles around a lot and doesn't speak anymore..."(1)

"...when I discovered that I was dependent, I didn't want to do it anymore - I noticed that it really put me out when I wasn't meditating anymore..." (2)

"...I stopped T.M. because I can't do it anymore - they should have at least tried to help me..." (2)

"...had to leave, was sent away by the movement because she had a nervous breakdown" (1)

"...because of the madness and the voices..."(1)

"...a christian had pointed out to me that T.M. was essentially a religious practice because of that I viewed it objectively - I had noticed even before that how meditators did not give one an impression of freedom." (2)

"...I was introduced to something new. " (2)

## 6.2. DIFFICULTIES AFTER GIVING UP OF T.M.

Other difficulties listed by people after the termination of links with T.M. were - no apartment (i.e. no place in which to live), bad job prospects and tight financial situation. Meditators who were completely involved in the organization had to build a new existence for themselves, since they had in most cases sacrificed years of time, money, and energy on the T.M. movement.

**Table 49: Difficulties in relation to living accommodation, work, financial situation, in social and personal aspect. (more than one indication possible).**

Table 49: Difficulties in Relation to Living Accomodation,Work, Financial Situation in Social and Personal Aspect- more than one indication possible			
Variable	All Groups		
	Number	Percent	
Difficulties in relation to:			
1. Accomodation	9	25	
2. Work	14	39	
3. Finances	9	25	
4. Social and Personal Aspect	21	57	

Examples:

"He's now living at home again, even thought[sic] he didn't live there before. He's unable to work, can't take any pressure whatsoever and has no income." (1/97)

"He spent 14 days at home and after that had to stay in various clinics; is unable to work. We [parents] supported him financially." (1/97)

"We had to leave our apartment, of which a part was used as the local T.M. center. Our son was only fit to work as an unskilled laborer." (1/97]

"I had to leave Seelisburg and had no place to stay, so I lived with my girlfriend. As regards work, I could do just about nothing." (2/97)

"I had signed a guarantee to a financial institution, which I now had to honor."  
(2/97)

"Little work satisfaction, headaches, slow in thinking. It took two years for me to start on a new basis. I was also earning a lot less after two years" (2/97)

In the social sphere 57% (21) had difficulties after stopping T.M. Ex-meditators report of social isolation, withdrawal symptoms, desperation and inability to work. Not only were problems resulting from physical illness alleged, but also as a result of the shift in the framework of perception and the leaving aside of the mantra, which, after years of use cannot be forgotten and crops up in all types of situations; and with it all the memories of the T.M. period. It often takes years before ex-meditators can come to terms with what happens during this time.

Examples:

"A lot of furniture had to be taken away, because they were a reminder of the T.M. thing." (2/97)

"He made several attempts to become independent of Seelisburg. After Seelisburg was over, everything went forward again, and L. was more reality-oriented." (1/97)

"I had withdrawal symptoms. When I stopped the meditation, I slept an awful lot. During my holidays I took up

Table 50: Help for those Leaving Practice of TM		
more than one indication possible		
Variable	All Groups	
	Number	Percent
What helped in the situation		
1. Groups	7	28
2. Family	8	32
3. A confidant	13	52
4. Holidays	5	20
5. Manual work	7	28
6. New tasks or aims	5	20
7. Medical treatment	5	20
8. Other	6	24

with the mantra again, and I went all funny again, I just wanted to sleep again," (2/98)

"Since I've stopped meditating, everything with the T.M. people is wrecked, they were really angry with me. They had a huge amount of arguments ready and were able to give me an answer for everything. A friend and two others really let me have it, they were living in the T.M. center." (2/98)

"Towards the end of my T.M. phase I had become so sensitized, that I had to take drugs so that I could make it bearable." (2/98)

"I had no contact with meditators or my social surroundings, I lived in isolation." (2/98)

"Inside I was often just despairing." (2/98)

"I thought I wasn't normal and wasn't suited to the others. I had no pattern anymore, spoke a lot faster and didn't know what to do with myself." (2/98)

Table 50: Help for those leaving practice of T.M. (more than one indication possible)

Confidants (52%) and families (32%) were the most common forms of help for those stopping the practice. Also a help were groups, manual work (28%), holidays (20%), new aims or tasks (20%) and medical treatment (20%).

Those meditators could be helped most effectively who still had good surviving relationships to their families, who met with an understanding person with whom they could discuss their experiences, and who in a group took on a cheerful lifestyle (physical, mental or musical activities). In this way ex-meditators were able to build up a critical barrier against the specific T.M. oriented perception of reality. They learned to deal with everyday reality, normal stress situations, and have a relationship with people who were themselves non-meditators.

Up until then T.M. was seen as a fulfilling set of meaningful values. After they stopped T.M., meditators, as a rule, distanced themselves from those meaningful values as well. A vacuum is created which some meditators fill by getting involved in other Hindu-oriented and anthroposophical organizations\*, or by conversion to Christianity. 47% of those in our investigation had learned T.M. because they sought a meaningful purpose. They were disillusioned with T.M. They had to look for more durable truths and values.

\*[translator's note:] I have used the word anthroposophical; it has to do with teachings like Rudolf Steiners.

## **PROCEDURAL METHODS**

### **7.1 DECEPTION IN ADVERTISING AND PORTRAYAL OF ITSELF BY T.M.**

T.M. portrays itself as being an easy, scientifically proved relaxation technique, non-religious and non- ideological. Everyone can meditate according to this method and experience the positive effects it produces. Negative side effects are not known. Any interested people are given the impression in the introductory lectures that T.M. is a scientifically investigated serious relaxation technique.

#### **7.1.1 THE RELIGIOUS SIDE OF T.M.**

This impression is usually gone (for most people) by the time the initiation ceremony is over. The following two descriptions of this ceremony represent the feelings of many:

"I wondered why I had to bring fruit, flowers and a white handkerchief, I found that really silly...then I was brought into a room in which there were two chairs. I was to sit in one of the seats. Then a candle was lit, as well as incense sticks, and Guru Dev's picture was illuminated. He started singing

something or other, and then I got my mantra, I was really shaking, perhaps because I had an inner resistance to all this ritual goings on: the air was so thick and heavy, I had the feeling they were trying to fog me in, I couldn't breath properly because I felt hemmed in...I was told to say the mantra first out loud then softer and finally barely a whisper...The puja was almost like a raping to me , even when I was outside I thought, I don't like this - but then I had shaken the feeling off."(1)

"I knew practically nothing beforehand about the initiation or ceremony which takes place. I was just told that I was to bring fruit and a white handkerchief with me. Their explanation was that it was just a ceremony of thanksgiving for the ceremony, and it was said in such neutral tones, that you wouldn't think in the back of your head that it was really a ceremony of worship. I love to say that I felt extremely unwell and would really have like[sic] to have stopped the woman who initiated me after the first five minutes and asked her what exactly was going on here. But being in the middle of all that ceremony I didn't have the courage to speak my mind, and after that it just didn't arise again for some reason, so that I thought to myself, well, you didn't really like it, but you'll give it a try anyway, and as time went on that feeling just completely faded. It was only in hindsight, when I saw through the whole T.M. movement, that that initial feeling came to mind again.

They told me that they would only choose the sound which would relate to a particular person (me) and which would be suitable for that person. Secrecy? Yes!!"(2)

For many people the celebration of the puja is a deep experience - despite their inner resistance, consisting of a kneeling in front of Guru Dev's picture and the promise of secrecy. In addition to the publicly presented scientific

relaxation technique the meditator - under the obligation of secrecy - also receives a religious value system of interpretation. The meditator can practice a scientifically legitimized relaxation technique in the clear light of the public - and can satisfy his religious aspirations in doing so. That became a reason for many meditators to get more involved in T.M.

Table 51: On the question of religiosity.

Table 51: On the Question of Religiosity								
Variable	All Groups		Group 1 Parents		Group 2 Ex-meditators		Group 3 Married partners	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Is TM Religious								
1. Yes	60	91	28	97	25	93	7	70
2. No	6	9	1	3	2	7	3	30
3. not answered	1		1					

91% (60) described T.M. as being religious. Reasons given are the initiation ceremony: the status accorded to Maharishi, the meditation itself, and T.M. teaching.

13% (8) left their church, because they felt that their religious aspirations were better met by T.M. Since only 18% (12) had belonged to a church before T.M. the significance of the number of those who left is greatly increased. Almost all meditators found a group they could relate to in a religious way, in T.M.

Examples:

"She said that T.M. wasn't religious, but i[t] comes from Hinduism. They seek God-realization: a relationship to God, or whatever they understand to be God. It marks your being and your outlook on life. The mantras come from the Sanskrit and are the names of Gods. People strive to become more like Hindus. They take on a belief in reincarnation, and chanted Veda hymns are recorded on video as aids to the meditation." (2/34)

Even if the T.M. movement does place a great deal of value on its (supposed) religious neutrality, meditators nevertheless notice the religious character of the T.M. movement. T.M. teaching is derived from Hinduism and the meditation is a simply standardized tantric mantra meditation. Of course the representatives of T.M. try to save the veneer of non-religiosity by arguing that T.M. and the "science of creative intelligence" come from the Vedas, which have existed since time immemorial and which are also of a status which is 'above religions': but this opinion is contradicted by the usual religious-scientist's view which attributes the Vedas unequivocally to Hinduism and its multiple varieties. The argument reflects in fact the world view of T.M., since only a person who lives and thinks in the context of Hinduism will declare that the Vedas have always been there and are still effective everywhere.

### **7.1.2 DECEPTION IN THE INITIATION INTO T.M.**

Even at the beginning of the new meditator's contact with T.M he is being knowingly deceived. The true meaning of the puja is kept from him and it is claimed that mantras are specially chosen for the new initiates. In fact they are given out according to the age group of the person being initiated.

The ex-meditators were asked about their experiences of the initiation ceremony, and there follows the resulting answers in table form.

Table 52: On the question of Deception. (only group 2 were asked)

Only one person knew during the initiation ceremony that the puja was a religious invocation. None of the meditators knew what the translation of the puja was, which is celebrated in Sanskrit during the ceremony. All ex-meditators in our study were told

Table 52: On the Question of Deception only Group 2 were asked		
Variable	Group 2 Number	Ex-meditators Percent
Did you know during the initiation ceremony that the Puja is a religious invocation		
1. Yes	1	4
2. No	26	96
Did you know what the text of the Puja was		
1. No	27	100
What were you told the meaning of the mantra was		
A sound without meaning	27	100
Did you know that the mantra is given out according to age		
1. No	27	100
Did you keep the mantra a secret		
1. Yes	27	100

that the mantra was a sound without meaning and none knew that the mantra was given out in a standardized way (i.e. other people of the same age would receive the same mantra). Every meditator kept the mantra a secret. That they all kept the mantra to themselves is an indication of the strong influence of T.M. and a foundation of further unquestioning obedience to T.M. directives.

### 7.1.3 DECEPTION OF 'INSIDERS' AND THE GENERAL PUBLIC

Over 20,000 meditators (3,500 of them from West Germany) have completed the Sidhi course. For many the attraction was the promises that they would learn supernatural abilities, especially being able to "fly". Yet none of those in our study were able to fly, nor did he/she see any of the other course participants flying, or indeed any of the course organizers (usually executive

governors). The large scale advertising carried on by the T.M. movement among the general public as well as meditators for the sidhi course is based on a deliberate deception which has earned the T.M. movement approximately 14 million marks [\$18.6 million] in West Germany alone. (It is taken for granted that the numbers of those who have taken the sidhi course as given by the chairman of the T.M. association of lawyers is correct, and each paid (on average) 4,000 marks [%5,300]. The cost actually lies between 2,500 marks and 10,000 marks [\$3,300 and \$13,300].

#### **7.1.4 METHODS OF ADVERTISING (PUBLICITY CAMPAIGN)**

We do not propose to go into each method of advertising individually (see "The Power of the Sweet Words" [Die macht der sutsen worte] by Milderberger/Scholl page 12). Much more we desire to give the opinion of those in our study on T.M. advertising.

94% of those questioned considered the advertising carried on by T.M. to be a deception and/or unreliable. That can hardly be surprising when the methods of procedure of the T.M. movement as portrayed in this study are taken into account, as well as the combined experiences of ex- meditators, parents and married partners.

#### **7.2. OBJECTIVES OF T.M.**

The people we questioned were asked to name the main objectives of the T.M. movement, as they saw them today. An open question , i.e. uncategorized, was put to them, which was classified into categories after the answers were received.

Table 54: Objectives of T.M. (more than one indication possible)

83% (64) see the main objectives of T.M. as being power and money; 19% (10) as being to offer the public a (new) religion, 13% as

Table 54: Objectives of TM-more than one indication possible		
Variable	All Groups	
	Number	Percent
1. The introduction of a relaxation technique	1	2
2. To offer the world a religion	10	19
3. World betterment	7	13
4. A will to power	40	74
5. Money	37	69
6. not answered	13	

being world betterment, and only one person saw the main objective of the T.M. movement as being the introduction of a relaxation technique (into the world). The spiritual objective in the context of institutions can appropriately be described as a will to power. The answers given by those questioned can be understood in this light.

Examples:

"to lead people in one direction, to make people open to influence by them, to use people." (2/106)

"In every case they have a different objective than that which they give as an objective, to make people dependent. The T.M. people in the center are running after the whole ideals of the movement like the people dancing around the golden calf." (2/106)

"Power politics in tendency and direction." (2/106)

"T.M. tries to wrap people up in a religion, which they are unable to perceive as to its fullest meaning. People are manipulated so that they will become dependent on it and then T.M. will make money out of them" (2/106)

"I can't understand it properly, whether he wants to draw people into his particular area of power or whether he really wants to help mankind." (2/106)

### **7.3. SOCIAL ACHIEVEMENTS OF T.M.**

On the pretext of continued perfect health, immortality, unfolding of the personality, etc. the organization avoids paying health and social insurance contributions for full- time workers. The individual person is viewed as being a "standard factor", who can be disposed of as the organization wishes.

Alongside other instances, the criteria involved in the giving out of mantras points to the 'standardization' of people. The T.M. organization does not consider it contradictory to select the mantra 'individually' and 'personally' and according to age. The individual's personality is the age group he belongs to. A result of the purely functional, mechanical outlook of T.M. (whoever is concerned with T.M., must differentiate between a normal everyday use of language and the language of 'insiders', as well as the particular significance of everyday language as it is used by T.M.).

Finally it is hardly a shock to learn that meditators who were working full- time in one of the main T.M. centers in West Germany and Switzerland, and who became mentally ill because of T.M., were expelled as undesirables by those in high authority. In many cases the parents of those ill people were summoned at short notice to pick up their children. In doing this the T.M. movement succeeded in maintaining their claim, at least as regards appearances, that no one in their organization was mentally ill.

### **7.4 THE PRACTICE OF GIVING ADVICE ON MEDITATION/MEDITATION GUIDANCE**

#### **7.4.1 THE TRAINING OF T.M. TEACHERS**

The months long training of T.M. teachers is, according to ex-T.M. teachers, divided into three main sections, which are supplemented by some smaller sections.

1. Meditation and rounding.
2. Introduction into the esoterical level of T.M. teaching and ideology.
3. Learning of the Puja: text and ritual.

Added to this training is:

- a training in rhetoric (a learning by heart of information and introductory lectures).

- a learning by heart of the checking points. (checking of the meditation).

T.M. teacher training courses often take place in remote secluded areas. The course participants are shut off from the outside world for months on end. There is no radio, no television and no newspapers. In the same way as described in section 5.1.5, the embryonic T.M. teachers are sworn into T.M. ideology, bolstered up by the declaration of loyalty. Psychological appraisal or therapeutic help is not available in the case of difficulties arising.

**Ex-T.M. teachers reported:**

"There was no psychological training. Only an introduction into the meditation and the initiation." (2/46)

"There was absolutely no psychological training. If some difficulties or other arose with people, then you just stand there and can do nothing. There were lectures and tapes that were played to you 2-3 hours every day. You don't really need to listen that much. The T.M. teacher is like a recording, that's what is in our literature." (2/46)

"Training by repetition, speech exercises, pseudo groups with structured responses and the effect of repetition. It went so far that the same examples were used continually."(2/46)

### **7.4.2 MEDITATION GUIDANCE**

Most T.M. teachers on the basis of their training, do not have the necessary knowledge and experience to grasp the existing personal situation of the meditator or to recognize mental disorders in their beginning stages.

Meditation is generally understood to be an inner-personal process that requires careful guidance and an understanding and empathy on the part of the meditation teacher.

Elsewhere, particularly in Asia in relation to meditation, the personal individual dialogue between the master and his student is a continuous process. The master has undertaken responsibility for the student. On the basis of his own experiences he can correct wrong development and promote the inner evolution of his student. This dialogue which exists purely on the basis of a trusting personal relationship is replaced in the T.M. order of things by a neutral standardized monitoring process. Problems are to be solved in a systematic manner by a 30-point system and increased meditation. The personal situation or problems of the meditator will not be investigated. Maharishi Yogi says to his T.M. teachers in the secret checking instructions:

We do not involve ourselves in discussion during checking and we don't try to investigate mistakes. We impart to the meditator only the experience of effortless natural thinking. Whatever the complaints made about the meditation, whatever the problem is; we go through the necessary checking points, and he will feel better.

Before we begin with the checking, we listen, just for one or two minutes, with interest and patience, to his experiences with the meditation; but only if he insists on speaking, we do this so that he will see our participation.

Otherwise we don't get involved in answering questions and don't try to find out the mistakes in his meditating procedure.

In the same way as the psycho-technique "T.M." functions, so the checking of that meditation. Both fail where difficulties appear.

## **7.5 SIDHA-LANDS**

In recent years there has been efforts made by the T.M. movement to set up economically self-sufficient sidha- lands, in which meditators live and meditate, as well as having the opportunity to work in one of the T.M. concerns set up there. This institutionalization reflects the real attitudes of meditators. The attitude of the emigrant, who withdraws from all areas of social intercourse and can finally only be happy in his meditation and its institutionalized form. One of T.M.'s formula/mottos[sic], to 'meditate and be active', is fulfilled in the Sidha- lands. The double-talk employed by T.M. would rule out an ordinary interpretation of this last sentence, i.e. that meditation is only fulfilled or effective when the meditator engages in energetic activity. Although T.M. gives this impression by its use of everyday language in its advertising, what T.M. really means by 'meditate and be active' is something completely different. The meditation and activity are directed solely towards T.M. and its organization. Only when directed towards the organization can a meditator engage in meaningful activity, and in doing this he will also work effectively for his own evolution. Therefore it is not an activity in the social sense (social welfare) which is required, rather an activity in accord with "evolution" and "the laws of nature". Sidha-lands offer the opportunity of undisturbed meditation, far away from outside influence. In a sidha-land a person can wish himself anything he desires; the sidha-land becomes a land of milk and honey.

## **7.6 INITIATION OF CHILDREN**

63% (43) of those questioned admitted that they were aware that the initiation of children was in progress. From the age of three years they can be initiated by a T.M. teacher. A special introduction to the technique exists for children. The impressionability and openness of children leads to a multiplication in various forms of the effects of T.M. as described in this study. Some children who began the practice of T.M. at an early age, **were diagnosed as having developed autistic behavior.**

## **7.7. EPILOGUE**

70% (47) of those involved in our investigation knew of other families and meditators who experienced the same effects of T.M. as already outlined in this study. One can therefore take it that there are more problem areas in the T.M. movement than there was previously thought. The hidden numbers of such people is extremely high, since there are many parents, married partners and ex-meditators who for various reasons are not prepared to tell of their experiences of the T.M. movement to the greater public. In this study many of the parents questioned could only report on their observations under the assurance of complete confidentiality and anonymity, in deference to their children, who are meditators.

## **7.8 RESUME**

It is not the task of this chapter to refer once again to the individual results tabulated in previous chapters. The summaries at the end of those chapters suffice in this regard. We rather wish to identify and interpret some basic structures of T.M.

The initiation into the practice of T.M. is geared towards increasing the emotional openness of the meditator. On the basis of this increased opening

up, an unreserved acceptance of the teachings as spread by Maharishi follows.

The acceptance of these teachings causes a loss in the sense of reality, altered social attitudes, which themselves lead to a breaking off of or reduction in contacts to the world of non-meditators.

The 'one-to-one' type of relationship is replaced by a narcissistic ego-centric "me" type of relationship.

Negative experiences with the meditation are seen as "unstressing" and are blamed on earlier development (pre- T.M.) or on the negative karma of the meditator's surroundings.

The overcoming of these 'knots of stress' leads to more intensive meditation and increased isolation.

Increased isolation is equivalent to promotion within the T.M. organization.

The public-oriented claims of the T.M. movement do not correspond with their aims: The T.M. movement claims that T.M. is only a relaxation technique. It is in fact a religious method and world-view.

Social, mental, and physical disturbances are the result of increased delicacy and helplessness, which are caused by the meditation. The secondary effects which result, described as "release of stress", can lead to severe mental illness/damage. The recommendation given by the T.M. organization in such instances, i.e. to increase the meditation to longer periods; is dangerous.

There is no satisfactory follow-up procedure of care for meditators.

Experiences had of meditation are dealt with by the so called "checking" procedure, which is completely inadequate: This means that the meditator is afforded a guidance which is irresponsible.

The isolation spoken of corresponds with the formation of Sidha-lands, where only meditators can live and work.

The proclaimed responsibility for the world does not correspond with a withdrawal from it.

The result of this development is that very many meditators are led into the illusion of a better world, at the cost of real everyday life, and past real people. "Enlightened consciousness" does not bear well 'ordinary' contact with non-meditators, who therefore are experienced as being a hinderance[sic].

Every individual needs the people of his environment as a "corrective", since "our neighbor" does not really stand in our way, rather, he is the guardian angel who stands at the brink of the abyss, and saves us from gliding off into the realm of illusion.

## Problems with TM Research

**by Professor Barry Markovsky,**

**University of Iowa**

Just a thought regarding the discussion of the lack of much systematic evidence for negative effects of TM. I've characterized these three points as "asymmetries"--imbalances, if you prefer, that potentially can lead to gaps in evidence and understanding.

### **Asymmetry #1: You Won't See It If You "Know" It Isn't There**

Any piece of research employs one or more measures or indicators. Indicators are designed by researchers to be sensitive to variation in certain phenomena. A given study can only include indicators for phenomena conceived in advance by the researchers to be of potential interest. If there is no indicator for phenomenon "X" -- that is, if the researchers are not interested in X or believe that X can't happen -- then it is highly unlikely that evidence for X will emerge from the study.

>From my conversations with them, TM researchers **firmly** believe that there are absolutely no negative effects from TM practice. Their research is not designed to be sensitive to, and contains no indicators for, negative effects. They are then highly unlikely to find any.

### **Asymmetry #2: Infrequency of Negative Effects**

There is a natural asymmetry that works against detecting negative effects from TM. Practitioners not experiencing negative effects greatly outnumber those who have experienced negative effects. (Even those convinced that there are negative effects agree that they are relatively infrequent.) While this does not diminish their importance nor relieve the TM organization of the responsibility of dealing with the problem, it does make these effects more

ethereal from the researcher's standpoint. They are very difficult to measure, and their source or etiology even more so. If there's an actual casualty rate of, say, 2%, then to measure this reliably would require careful study of at least several thousand meditators, maybe more. And this doesn't begin to address the etiology problem.

### **Asymmetry #3: Who Conducts the Research and Who Pays For It?**

Who sponsors research on TM? Mostly the TM organization.

Who **conducts** research on TM? Almost exclusively researchers having a tremendous vested interest--material, psychological, professional and social--in the outcomes of their research.

Historically, this state of affairs has proven to be a recipe for biased results.

[Suggested reading: "Betrayers of the Truth" by William Broad and Nicholas Wade--although they over-generalize their observations to all of science.]

Bringing us back to the first point, how many TM researchers would you guess have conducted studies making a serious effort to detect and characterize negative effects of TM? How much money would you guess the TM organization has invested in such research? How many grant proposals to external funding sources for carrying out such research would you guess TM researchers have submitted?

>From a purely scientific standpoint (i.e., setting aside all ethical issues), TM researchers have a "theory" (well, a set of conjectures anyway) and a program of study aimed at accumulating verifications. This is common practice, especially in the social and behavioral sciences, and considered acceptable by the majority (even if not by me). The best method of testing hypotheses, however, is to try your hardest to **disprove** them--not merely to verify them. If they survive the most stringent of tests, you can be that much more confident in their validity.

So what if TM researchers never seek to disprove their claims but only to verify them? That's where the collective aspects of science comes into play. If TM research ever really makes a splash in any scientific discipline, you can bet that the system of checks and balances will kick in, and many skeptics will be looking very carefully at the research. (You can believe me that they have made **much** less of a splash thus far than claimed in their promotional material in in the mass media.) They will try not only to replicate the findings, but also to develop indicators that are sensitive to the sorts of negative effects that are claimed by the smaller, less systematic studies cited on TranceNet and elsewhere.

The thing is, much of the TM research is very non-controversial, and the much smaller volume of potentially controversial stuff that has been published is tucked away in 3rd-rate journals (or worse). So the TM organization can point to the publications and say "Look, we're published in prestigious, main-stream scientific journals!" Most scientists are not interested in trying to counter such hype in the court of public opinion, and most are not interested in following up the breathless claims of TM research because--quite contrary to the way the TM propaganda machine portrays things--the more controversial TM research is widely ignored (even among consciousness researchers who you would expect to be very sympathetic), and the bulk of the rest is pretty mundane from the perspective of journal readers.

I hope this sheds a little light on a complex set of issues.

Barry Markovsky,

Dept. of Sociology, University of Iowa

Center for the Study of Group Processes

## "Negative and Inconclusive TM Research: Abstracts"

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When TM champion, Robert Keith Wallace, wrote his doctoral thesis in 1970 on the physiological effects of transcendental meditation, and proposed a fourth major state of consciousness, the TM movement had a prototype for the future. One year later Wallace became the founding president of Maharishi International University.

In the two decades that followed, Wallace and associates produced more than 500 studies on the physiological, psychological and sociological effects of the TM practice. Their research portfolio gradually evolved into a collection that is highly supportive of the claims made by TM promoters. One cannot help but wonder about their objectivity when performing studies and in selecting them for inclusion.

'Studies Have Shown' . . .

In the early 1970s, TM teachers began to promote the meditation program in their lectures by saying, "Studies have shown". . . viz., "that TM improves health, reverses aging, stops crime," etc. This new phrase soon became a slogan that permeated movement rhetoric. Today, every form of TM promotion, whether video, electronic, print or oral depends on that slogan to sell the program and hold on to followers who may have doubts. It works well

for them, unless the person who hears it knows about independent TM research.

A guest column special to the Des Moines Register on Dec. 28, 1990, "A View of TM from the MIU Perspective" by MIU public relations director, Robert Oates, made imposing claims for the TM program. To support his claims he said that 430 researches to date "clearly validated" (a variation of "studies have shown") the many behavioral and physiological benefits.

Oates went on to emphasize that "Far more scientific research on the TM method has appeared than for any other program of self-improvement." He neglected to say that many if not most of those 430 studies, which "have appeared," were done by TM movement people.<sup>1</sup> Critics allege that movement studies are performed without using legitimate double-blind controls in their experimental protocols.<sup>2</sup>

It is in the movement's self-interest to create and then refer to ever more positive research results as evidence in support of many claims put forth about the practice. The studies serve not only to attract proselytes, but to undergird TM movement front groups, Maharishi's \$3.5 billion worldwide enterprise and his aspirations for a quantum leap in new sales and influence.<sup>3</sup>

## **Flawed Methods**

However refined the statistical method may be in a TM study, without

legitimate double-blind or other controls, the outcome of the experimental work can be unreliable. For example, the researcher's indoctrinating belief in the TM method under study (i.e., expectancy) can influence the outcome of the study by an inclination to confirm that belief.

Test subjects who began TM on their own (i.e., preselection) can have a concurrent influence on the outcome of uncontrolled studies. Subsequent indoctrination by the movement to expect broad scale benefits from TM would probably enhance this influence. In a landmark study, Jonathan Smith showed that expectancy and preselection influences produce the so-called benefit and not the practice of TM per se.

Research Fraud?

In addition, there is the questions fraud perpetrated by movement researchers -- possibly justified in the name of a higher ideology. In sworn court documents Anthony DeNaro, MIU professor of economics and business law, alleged TM-research fraud at the school in 1986. One year later, Dennis Roark, MIU dean of faculty and chair of the department of physics, claimed he had seen routine suppression of negative data collected in movement research studies. See, also, Personal Stories by former members of the transcendental meditation movement.

Negative Side Effects of TM

Apparently suppressed by MIU and the movement are independent scientific researches that measured the negative side effects of long-term TM

practice. Table 1 is a summary of these effects and the independent researchers.

Table 1: Independent Research on Transcendental Meditation

<b>Effects of the TM Program</b>	<b>Researchers</b>
1. No specific or broad scale special benefits	Desiraju Holmes Smith
2. Adverse effects in social relationships	German Study
3. Partially impaired mental faculties	French "German" Otis Persinger
4. Loss of self-determination and motivation	German Study
5. Derealization and depersonalization	Castillo Persinger
6. "Ego-alien" and epileptic-like experiences	Persinger
7. A high percentage of psychological disorders	"German" Glueck Heide Otis
8. Aggravation of preexisting mental illness	Lazarus Persinger
9. The onset of mental illness	French "German" Lazarus

## **Abstracts: Negative or Inconclusive Research on the TM Program**

1. TM research is done mainly at MIU, but favorable studies by people at other universities are put together and quoted by the movement as being research "by that university" to further enhance their image and the credibility of their claims.

2. Double-blind refers to a comparative experiment or testing procedure in which neither the researcher nor the subjects know who is receiving the substance or treatment (or practicing the TM technique) being studied. Legitimate scientific studies use d double-blinded research protocols to prevent any influence from a researcher's expectation of results, preselection of the method studied, or vested interest.

3. David Friend. "The Return of Mister Bliss." Life, Nov. 1990. pp82-92.

### **TranceNet: TM & Dissociation**

Over the years there has been much discussion about the connection between the Transcendental Meditation terms Cosmic Consciousness and "witnessing," and the psychological states defined as depersonalization and dissociative disorders.

Below are pages 488-490 from DSM-IV, © 1994 American Psychiatric Association, Fourth Edition, Washington, D.C. -- the standard for diagnosis in the psychological, psychiatric, and counseling fields.

Many of the descriptions and criteria below match the verbal descriptions of short-, but more usually, long-term TM meditators.

We also include for comparison brief quotations from Maharishi Mahesh Yogi on the Bhagavad-Gita: A New Translation and Commentary, Chapters 1-6, © 1967 Maharishi Mahesh Yogi, Penguin Books (1969), Middlesex, England.

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### **300.6 DEPERSONALIZATION DISORDER**

The essential features of Depersonalization Disorder are persistent or recurrent episodes of depersonalization characterized by a feeling of detachment or estrangement from one's self (Criterion A). The individual may feel like an automaton or as if he or she is living in a dream or a movie. There may be a sensation of being an outside observer of one's mental processes, one's body, or parts of one's body. Various types of sensory anesthesia, lack of affective response, and a sensation of lacking control of one's actions, including speech, are often present. The individual with Depersonalization Disorder maintains intact reality testing (e.g., awareness that it is only a feeling and that he or she is not really an automaton) (Criterion B). Depersonalization is a common experience, and this diagnosis should be made only if the symptoms are sufficiently severe to cause marked distress or impairment in functioning (Criterion C). Because depersonalization is a common associated feature of many other mental disorders, a separate diagnosis of Depersonalization Disorder is not made if the experience occurs exclusively during the course of another mental disorder (e.g., Schizophrenia, Panic Disorder, Acute Stress Disorder, or another Dissociative Disorder). In addition, the disturbance is not due to the direct physiological effects of a substance or a general medical condition (Criterion D).

## **ASSOCIATED FEATURES AND DISORDERS**

Associated descriptive features and mental disorders. Often individuals with Depersonalization Disorder may have difficulty describing their symptoms and may fear that these experiences signify that they are "crazy."

Derealization may also be present and is experienced as the sense that the external world is strange or unreal. The individual may perceive an uncanny alteration in the size or shape of objects (macropsia or micropsia), and people may seem unfamiliar or mechanical. Other common associated features include anxiety symptoms, depressive symptoms, obsessive rumination, somatic concerns, and a disturbance in one's sense of time. In some cases, the loss of feeling that is characteristic of depersonalization may mimic Major Depressive Disorder and, in other cases, may coexist with it. Hypochondriasis and Substance-Related Disorders may also coexist with Depersonalization Disorder. Depersonalization and derealization are very frequent symptoms of Panic Attacks. A separate diagnosis of Depersonalization Disorder should not be made when the depersonalization and derealization occur exclusively during such attacks.

Associated laboratory findings. Individuals with Depersonalization Disorder may display high hypnotizability and high dissociative capacity as measured by standardized testing.

## **SPECIFIC CULTURE FEATURES**

Voluntarily induced experiences of depersonalization or derealization form part of meditative and trance practices that are prevalent in many religions and cultures and should not be confused with Depersonalization Disorder.

## **PREVALENCE**

The lifetime prevalence of Depersonalization Disorder in community and clinical settings is unknown. At some time in their lives, approximately half of all adults may have experienced a single brief episode of depersonalization, usually precipitated by severe stress. A transient experience of depersonalization develops in nearly one- third of individuals exposed to life-threatening danger and in close to 40% of patients hospitalized for mental disorders.

## **COURSE**

Individuals with Depersonalization Disorder usually present for treatment in adolescence or adulthood, although the disorder may have an undetected onset in childhood. Because depersonalization is rarely the presenting complaint, individuals with recurrent depersonalization often present with another symptom such as anxiety, panic, or depression. Duration of episodes of depersonalization can vary from very brief (seconds) to persistent (years). Depersonalization subsequent to life- threatening situations (e.g., military combat, traumatic accidents, being a victim of a violent crime) usually develops suddenly on exposure to the trauma. The course may be chronic and marked by remissions and exacerbations. Most often the exacerbations occur in association with actual or perceived stressful events.

## **DIFFERENTIAL DIAGNOSIS**

Depersonalization Disorder must be distinguished from symptoms that are due to the physiological consequences of a specific general medical condition (e.g., epilepsy) (see p. 165). This determination is based on history, laboratory findings, or physical examination. Depersonalization that is caused by the direct physiological effects of a substance is distinguished from Depersonalization Disorder by the fact that a substance (e.g., a drug of

abuse or a medication) is judged to be etiologically related to the depersonalization (see p. 192). Acute Intoxication or Withdrawal from alcohol and a variety of other substances can result in depersonalization. On the other hand, substance use may intensify the symptoms of a preexisting Depersonalization Disorder. Thus, accurate diagnosis of Depersonalization Disorder in individuals with a history of alcohol- or substance-induced depersonalization should include a longitudinal history of Substance Abuse and depersonalization symptoms.

Depersonalization Disorder should not be diagnosed separately when the symptoms occur only during a Panic Attack that is part of Panic Disorder, Social or Specific Phobia, or Posttraumatic or Acute Stress Disorder. In contrast to Schizophrenia, intact reality testing is maintained in Depersonalization Disorder. The loss of feeling associated with depersonalization (e.g., numbness) may mimic a depression. However, the absence of feeling in individuals with Depersonalization Disorder is associated with other manifestations of depersonalization (e.g., a sense of detachment from one's self) and occurs even when the individual is not depressed.

### **DIAGNOSTIC CRITERIA FOR 300.6 DEPERSONALIZATION DISORDER**

- A. Persistent or recurrent experiences of feeling detached from, and as if one is an outside observer of, one's mental processes or body (e.g., feeling like one is in a dream).
- B. During the depersonalization experience, reality testing remains intact.
- C. The depersonalization causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.

D. The depersonalization experience does not occur exclusively during the course of another mental disorder, such as Schizophrenia, Panic Disorder, Acute Stress Disorder, or another Dissociative Disorder, and is not due to the direct physiological effects of a substance (e.g., a drug of abuse, a medication) or a general medical condition (e.g., temporal lobe epilepsy).

### **300.15 DISSOCIATIVE DISORDER NOT OTHERWISE SPECIFIED**

This category is included for disorders in which the predominant feature is a dissociative symptom (i.e., a disruption in the usually integrated functions of consciousness, memory, identity, or perception of the environment) that does not meet the criteria for any specific Dissociative Disorder. Examples include

1. Clinical presentations similar to Dissociative Identity Disorder that fail to meet full criteria for this disorder. Examples include presentations in which a) there are not two or more distinct personality states, or b) amnesia for important personal information does not occur.
2. Derealization unaccompanied by depersonalization in adults.
3. States of dissociation that occur in individuals who have been subjected to periods of prolonged and intense coercive persuasion (e.g., brainwashing, thought reform, or indoctrination while captive).
4. Dissociative trance disorder: single or episodic disturbances in the state of consciousness, identity, or memory that are indigenous to particular locations or cultures. Dissociative trance involves narrowing of awareness of immediate surroundings or stereotyped behaviors or movements that are experienced as being beyond one's control. Possession trance involves replacement of the customary sense of personal identity by a new identity, attributed to the influence of a spirit, power, deity, or other person, and

associated with stereotyped "involuntary" movements or amnesia. Examples include amok (Indonesia), bebainan (Indonesia), latah (Malaysia), piblottoq (Arctic), ataque de nervois (Latin America), and possession (India). The dissociative or trance disorder is not a normal part of a broadly accepted collective cultural or religious practice. (See p. 727 for suggested research criteria).

5. Loss of consciousness, stupor, or coma not attributable to a general medical condition.

6. Ganser syndrome: the giving of approximate answers to questions (e.g., "2 plus 2 equals 5") when not associated with Dissociative Amnesia or Dissociative Fugue.

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## **Related Quotes from On the Bhagavad-Gita**

### **Detachment**

In nitya-samadhi, or cosmic consciousness ... a man realizes that his Self is different from the mind which is engaged in thoughts and desires.... He experiences the desires of the mind as lying outside himself....

This state of life is ... uninvolved with activity....

op. cit., pps.150-151.

### **Lack of Control of Actions**

When one has gained Union with Being and disunion from the field of activity [in Cosmic Consciousness], the "I" ceases to assume authorship of actions and therefore ceases to be bound by their fruits. All action is automatically passed on to the Lord of creation.

...One experiences one's Self as aloof from activity and recognizes It as non-doer, even though one is engaged in action. In this state one attributes all

activity to the power of the Almighty underlying the gunas [the primal tendencies of Nature], their divisions and their actions. One remains fixed in the Self, while the Lord is recognized as the author of all actions....

op. cit., pps. 225-226

### **Lack of Emotions or Affective Response**

One who practices transcendental meditation experiences the bliss which fills the heart and brings eternal contentment, which leave no room for any negative emotion, for sorrow, depression, fear or the like. Neither does it leave room for waves of joy or other positive emotions because the heart is by nature full and contented....

The experience of transcendental consciousness raises a man's consciousness to a level where he find his Self completely separate from all activity.... The normal behavior of a man of steady intellect [in Cosmic Consciousness] ... appears different and more than normal -- unshaken by pleasure and pain, fear and anger.

op. cit., pps. 154-155.

### **Outside Observer**

The man whose mind is established in the Unity of bliss-consciousness knows by experience that his Self is separate from all activity. He acts in the field of relativity, but experience cannot make any deep impression.

op. cit., pps. 155-156.

### **Sensory Anesthesia**

The established intellect [in Cosmic Consciousness] has, in fact, little to do with the activity or non-activity of the senses. op. cit., p. 158.

## **TranceNet: TM & Dissociation -- A Case History**

some identifying details have been altered to mask identities

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Philadelphia, Pennsylvania, Friday, November 14, 1986

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Pretrial examination of GARY GLASS, M.D., held in the offices of GERALD F. RAGLAND, JR., 1510 2 Penn Centre Plaza Building, at 1:15 - 4:00 P.M. on the above date before Kenneth I. Russell, Registered Professional Reporter and Approved Reporter of the United States District Court.

### **APPEARANCES:**

GERALD F, RAGLAND, JR., ESQ,

Attorney for the Plaintiffs

JAMES & GALLIGAN

By: DWIGHT W. JAMES, ESQ.

and

DONAHUE, EHRMANTROUT & MONTEDONICO

By: JOHN L. RIDGE, JR., ESQ.

Attorneys for the Defendants

### **PRESENT:**

Leonard Goldman

Lesley Goldman

...GARY GLASS, M.D., having been duly sworn, was examined and testified as follows:

(This deposition is being conducted under the Federal Rules by agreement of counsel.)

MR. RAGLAND: The Doctor will waive signing, I am sure.

EXAMINATION BY MR. JAMES:

Q: Would you tell us your name, please?

A: Gary Michael Glass.

Q: What is your address?

A: Care of [an East Coast city] Psychiatric Center.

Q: Can you tell us how old you are?

A: I am XX years old last week.

Q: Can you give us a brief description of your professional credentials and current area of practice?

A: I graduated from the University of Pennsylvania as an undergraduate in 1970, attended the autonomous University of Guadalajara School of Medicine from '70 to '74, trained in pediatrics at the Union College of Medicine in Newark, as a psychiatrist at the University of Pennsylvania.

During the time I took that training I served as chief resident in psychiatry and a special program in forensic psychiatry. After my training I took two positions, one at the [an East Coast city] Psychiatric Center where I became director of the outpatient department and I also served as assistant director of psychiatric residency training at the University of Pennsylvania.

The following year I became acting director of training and I became director of outpatient services in 1981 and I gave up my -- I was associated director[sic] of the center for studies in psychology-psychiatry at the University of Pennsylvania, '79 to '83.

In '83 I gave up the appointment and became a clinical associate of psychiatry at Temple. I was moved into the role of assistant medical director of the [an East Coast city] Psychiatric Center, served for a year and a half as

acting medical director and currently I am in the assistant's position. I am on the faculty of the University of Pennsylvania Graduate School of Criminal Justice and Villanova Law School, a member of MENSA, many organizations, committees and national things.

Q: Are you Board certified in Psychiatry?

A: By the American Board of Neurology an examiner in Neurology, a member of the Doctoral Board of Psychiatric Residency for training examination. I am a member of the American Academy of Psychiatry and chairman of several other committees.

Q: What is forensic psychiatry?

A: The area of psychiatry that interfaces with the law.

Q: In that regard is part of that specialty one of testimony being --

A: Evaluating situations or patients for legal purposes, writing reports and on occasions, testifying in those circumstances.

Q: Prior to this incident involving [John Doe], did you ever testify or examine someone concerning any psychiatric or emotional problems involved with the practice of transcendental meditation?

A: No.

Q: Have you had any training in transcendental meditation or TM-SIDHIS?

A: No.

Q: Can you tell me what you have done as far of[sic] the investigation of the practice of TM or TM-SIDHIS programs?

A: I have done nothing except to examine Mr. [Doe] as a psychiatrist.

Q: Can you tell me what you did in that?

A: I spent in all approximately nine or 10 clinical hours with Mr. [Doe]. During that time I had him tell me of his experience with the TM crowd.

Pardon me if I don't use all the right words. I had him tell me at length of his experiences. The reason for that was twofold. First, I needed an opportunity to learn something about the organization and secondly, I needed an opportunity to spend a lot of time with him and to be able to assess his thinking and thought processes and link thoughts and to deal with reality and assess situations. So that afforded both.

I have completed a mental status examination. He has provided me with a variety of written materials about the organization which I frankly have not reviewed as yet.

Q: Do you intend to use those as part of the basis for opinions you are going to give in this case?

A: I don't believe so.

My opinions are based on my clinical evaluation of him and his current condition.

Q: Do you intend to offer any opinions concerning the nature of the organization itself?

A: The nature of the organization? No, I don't think so.

Q: Issit[sic] fair --

A: Let me be careful what I say, then. My role as a psychiatrist in this instance is not -- I understand my role as not to judge any organization as to its merit. My role is to simply judge the individual clinically and his current situation clinically and try to make an assessment to the best of my medical ability.

As to the role that his experience in the organization played in the development of his current clinical condition, to that extent I will be linking those things. I am not here to judge the organization.

Q: Is it fair to say that with respect to my clients, World Plan Executive Council - United States and Maharishi International University, you have made no attempt to develop any personal knowledge of the nature of the practices of those organizations?

A: No.

I am sure I will be reading these materials.

Q Aside from what Mr. [Doe] gives you, you see it through the eyes of Mr. [Doe], do you not?

A: Yes.

Q: And not through the eyes of any other people who may have had some different kind of experience or see it differently than Mr. [Doe]; is that correct?

A: I am dealing with his clinical situation at this point.

Q: To the extent that he relates things to you that he felt were important for you to know, you rely on the thrust of what Mr. [Doe] tells you; is that correct?

A: Well, in the most basic sense that is correct. However, in terms of completing my evaluation to this point, the thrust of every specific item is not necessary to arrive at what I am doing. It is the general theme of what he tells me which is the essential part.

Q: I suppose that if he were so inclined, he could manipulate that theme; could he not?

A: Not the gross theme. I think he could tell me untruths about specific incidents. I am sure that is possible . I don't think it was the case.

I am not easily fooled, but I don't rule out possibility.

Q: Did you take notes of the history that he gave you?

A: Yes.

Q: Did you bring those with you?

A: Yes .

Q: I will want to look at those in a minute, Doctor; but could you briefly tell me the history that he gave you.

A: Briefly?

Q: Give it to me --

A: I will do the best I can.

Please guide me. If you would like me to go in detail, I will be glad to.

Basically the history was -- there are two parts, the life history and the history with the TM organization. Would would you want?

Q: Why don't you tell us about the life history first?

A: [John] was born in [an East Coast city]. He described himself as having been an illegitimate child. By that he meant that he was born to an unwed mother but the son of a father who was otherwise married.

The father, nevertheless, he feels was very much in love with his mother and very much a part of his life for approximately three to four years of age. At which time, for circumstances which he doesn't understand, the father decided to, I guess, rededicate himself to his marriage, left his mother, left [John] and went back to his marriage.

[John]'s mother is now 00 years old and living and well. She is retired from a [technical] position. He describes her as a good woman who did her very best to raise [some] children under very difficult circumstances. The father himself is 00, although he hasn't seen him really since the age of three or four and knows nothing else about him at this time.

He was raised in a sense both by mother, by herself and also [b]y mother's family, a maternal grandmother who had 00 children. There were a great number of aunts and uncles available to him.

When [John] reached age of approximately 0 mother met and married a gentleman by the name of [Ronald], who then became his father figure in the home for approximately four years when he died of a heart attack.

[John] has a sister, [Susan], 00 years of age. He himself is [mid-30s] right now. [Susan] is working in the real estate business and is single.

When [John] was [in his teens] his mother took ill. He is not sure exactly what the illness was, but he says it related to women's type problems. That is what he was told at the time. And she was under the weather, had several surgical procedures and was pretty much laid up for a period of about two years

[John], [in his mid-teens], took on the task of helping to support and manage the family. He had a full-time job selling [clothing] in [an East Coast city] while he was also going to school and was helping to care for his younger sister. He graduated from [high school] in [the late '60s]. He got very good grades up until about [his mid-teens] when these other events started to impede on his ability to study and take school as seriously as he may have wished or had done previously.

After graduating from high school he went to work for a [manufacturing firm] where he stayed for a few years in [a technical] department and he attended [a liberal arts college] at night.

He was working full time and taking a full course load, but that was a little too much so he withdrew some of the courses. He then left [his job] and went to work at [another manufacturing firm] in [his city], also in [the technical field] where he stayed for approximately a year.

He was apparently a rather outgoing gentleman who had a number of friends as a child and benefited greatly from the input of his extended family, that being his aunts and uncles who really filled the role of surrogate parents in many cases. Nevertheless, he certainly longed for an appropriate father figure, which was clearly not only absent for his life, but which he had lost on several occasions.

[John]'s past medical history is relatively stable. He had no medical illnesses. The only operation or surgical procedure that he has had was a tonsilectomy at approximately 00 years of age. He has allergies, he does not smoke, he rarely drinks and he does not use any drugs at this time, though he experimented with marijuana infrequently in high school.

Q: Did he relate anything of a head injury to you?

A: A head injury? Not that I recall.

Q: Would that be significant to you in any way? A: Well, I would have to see it. But there does not appear at this time to be any neurological impairment. If there was a head injury, my feeling is that it could not have been a very serious one and has certainly not had any long range effect on him.

Q: You are quite certain about that?

A: Yes.

Q: Did he relate any previous examination by psychiatrists or neurologists or anyone of that nature?

A: He has never been in psychiatric treatment. He was -- there was some discussion somewhere in the early years about psychologists in school, but it never came to anything, to my understanding.

Q: He never told you about a period of being unconscious following a head injury in a [department] store rest room?

A: No, he did not.

Q: Suffice it to say, he did not include any of that in the history he gave you?

A: He told me nothing about the head injury. Q: Did he ever tell you of any diagnosis? Of course, if he didn't tell you about the head injury, he couldn't tell you about the head injury; could he, Doctor? A: That sounds right.

Q: If there were a head injury with a diagnosis, would that be important? A: Tell me what the diagnosis would be. That would be important.

Q: Let's go on to the -- MR. RIDGE: Wouldn't the fact that he didn't tell you be important to you in evaluating it?

THE WITNESS: I don't think so.

Let me remind you that you asked earlier about Board certification. I am certified by the American Board of Psychiatry & Neurology. The assessment of him takes into account any neurological findings. I found no reason to conduct or was it indicated, a neurological consultation or evaluation.

MR. RIDGE: You didn't care about his credibility? THE WITNESS: What do you mean?

MR. RIDGE: When I suggested that the failure to tell you of an incident might be significant, the point being, does that or did it reflect on the credibility; and are you not concerned about the credibility in forming your opinions?

THE WITNESS: Yes, I am concerned about that.

That does not reflect upon his credibility because there are a lot of things in life that he didn't tell me. I did not say, "Have you had a head injury?"

If I had asked that question and he had denied it, then I might be concerned. I did not ask him that question.

BY MR. JAMES:

Q: Doctor, along those lines, of course, he understood that he was being asked concerning some symptomology, specific symptomology by you; is that correct?

A: I am not sure I understand.

Q: He was here with specific complaints in his personality?

A: That is not quite true.

Q: Why don't you tell us what the complaints were?

A: I think it is clear to understand, and I think we all understand that [John] did not come to me seeking treatment. He came to me upon referral for evaluation.

Q: By whom?

A: By Mr. Ragland.

Q: He came to you before by whom?

A: By Mr. Cucinotta. That is correct.

Q: After the initial visit with him, did you have some concerns about his credibility?

A: I had a lot of concerns about his credibility.

Q: Did you resolve those?

A: Yes, I have.

Q: Do you now find him to be a credible person?

A: Within the limits of his mental and emotional ability.

What has happened is that I now understand what I had concerns about with regard to his credibility.

TranceNet: TM & Dissociation -- A Case History, Part II

Q: Why don't you tell us what your concerns were about his credibility?

A: When first I saw him I had set up an appointment for evaluation with him, actually for an initial meeting, a general overview and evaluation. He showed up at the appointment, as I recall, late. We began a discussion. I thought that the inter-personal part of the evaluation went quite well. I talked to him about what I felt was a need to spend more time with him and that I would be in touch with his attorney.

The original concern had to be with his responsibility for my fee, which he seemed unwilling to accept at the time. I had several discussions with him. So that made me curious about him.

Over time other things seemed increasingly curious and then seemed to make sense.

[John] does not lack for credibility in the sense that he is deceitful. I do not find that whatsoever.

I find that [John], rather than being non-credible or incredible or whatever the term is, rather is simply unaware. He appears to be irresponsible more than incredible. He appears to be naive and strange rather than deceitful.

There were a number of occasions and recently as several weeks ago when we would have an appointment and he didn't make it. In discussing these things with him it is clear to me that this is a processing problem that he has and not deceit or conscious irresponsibility.

Q: Let's talk about conscious irresponsibility: If a person parks his car in a tow-away zone, he is aware of it and then goes and relates to someone, "I am spacey; I parked my car in a tow-away zone and I am always doing something like that and then I go back out and my car has been towed away"; is that spacey or irresponsible?

A: In his case it is spacey.

Q: Why is that?

A: It is clearly spacey, for several reasons. There are several pieces that I use because he related that experience to me as well as many others. I had my own experience with him to work off, which is the best indicator.

The person who is simply irresponsible, I., they will not do it as globally. They will often -- may often act irresponsibly to other concerns but very rarely inconvenience themselves to such a great extent by their irresponsibility. In other words, if his irresponsibility were simply keeping me waiting for an appointment, that in and of itself might be viewed in other ways. But when the irresponsibility interferes with his own goals and it serves to his own detriment and that can be seen to happen with some consistency. What is more, there is no anger when it happens. There is no outpouring of emotion about, "How foolish, how stupid, how ridiculous". It is something that he has come to understand as part of him. It is more than someone with Alzheimer's Disease or severe organic brain syndrome is irresponsible because they forget your name or an address. It is just not there. The material doesn't process.

He looks at the sign that says "tow-away zone" and it doesn't mean anything. The eyes read it, but the brain doesn't get the signals as to what that really means.

Q: Or it could be that he is telling you a story for you to react to?

A: He could be.

Let me respond to that: You asked about forensic psychiatry. In my practice approximately 50 per cent of my time is spent in doing criminal work. I have had over the past 10 years an opportunity to evaluate several hundred criminal defendants who have a great deal to gain by pushing me in one direction or another or appearing more sick or more ill. Certainly I am not an oracle and the understander of all, that is true. I understand that. I look carefully at behavior to try to distinguish the malingerer or the feiner[sic], either good or bad in my evaluation.

In my time spent with [John], as I mentioned, which is in the neighborhood of eight to 10 clinical hours, I think it is certainly possible that someone can pull the wool over my eyes in a 45-minute session. That would certainly be possible.

In the variety of experiences that we have had both in person and on the telephone I feel quite certain that he is not capable of maintaining such a consistent stance over a period of time in a conscious way as I have seen. So I have considered that very carefully as part of my evaluation.

Q: What is the definition of spacey?

A: There is none.

Q: When you use the term "spacey" or "irresponsibility", it is not a professional term; is that correct?

A: No, it is not.

Q: It also -- would it be more clearly spacey if a person parked his car in a tow-away zone and didn't realize it and came back out and found his car

towed away, looked up and saw the sign and said, "Oh, my, I parked my car in a tow-away zone. I didn't realize I had done it"?

A: I lost the question part of that.

Q: Is that spacey?

A: No.

Q: That is not spacey?

A: No.

On the one hand -- let me make the distinction: On the one hand I am talking about an isolated incident in which someone could certainly be preoccupied, someone can be otherwise directed, forgetful, unconsciously or subconsciously avoidant of a particular instance.

What I am talking about with [John] is a fairly comprehensive, global state in which materials, reading materials, appointment time and things of this nature come in and out of awareness to him, mean either what they are supposed to mean or nothing at all. But it is not because he doesn't see it. It is as if the eyes see it and read it but don't send a signal to the brain to do any thing about it.

Now, clearly that is an "as if" statement that I am giving you to try to explain it. It is what we would call a disassociated state.

Q: But it can't be described as irresponsibility?

A: No.

Irresponsibility to me implies conscious decision making. I do not believe that this is conscious.

Q: If he sees a tow-away sign and chooses to park his car there anyway, that is a conscious decision?

A: No, it is not.

Q: If he understands --

Let's go on.

Tell me what he told you about his history with transcendental meditation?

A: Apparently it began in [the early 70's] when he heard a public service announcement about a lecture on the [university campus] and -- a free lecture.

He decided that he would attend. He was working at that time at [one of his two jobs.] He indicates that things were going reasonably well for him; and he was curious.

He went to the lecture and he recalls being intensely curious. He began to wonder what this was about. He recalls that he was promised the full appointment to use his mental potential, that he would be able to rid himself of stress and increase his mental potential. He was told or recalls being told that TM would give him, in a sense, more rest at night, sleep, that there would be a secondary effect on his health and ultimately the development of perfect health.

He also recalls a third goal being described as societal and world benefits and an increase in peace throughout the world.

He returned for what was a second program, apparently; and learned that TM came from an ancient tradition that dated back through eternity, and that there are only beneficial results and no harmful results. There were two to three teachers who he described as being American, college age, glassy-eyed, removed, He said that they seemed a million miles away and that attracted him.

He said that they appeared pale and washed out looking, but their eyes were very bright and other-worldly. There was a mystique involved and he became

increasingly curious about this. He was told that the cost initially was only \$35 and so he signed and made an appointment for further experience. He was told that he had to be drug free and the interview began with a standard personal interview.

He indicated they talked about demographic data, name, address; and he was questioned about his state of mind and the use of non-prescription medications.

He indicated that his state of mind was tense and apparently he indicated that he had used marijuana two or three times some years before. He underwent a personal interview with this woman and he was told to come back to this situation with fruits and flowers and a handkerchief on a Saturday morning. He felt this was a little unusual, but he was extremely curious and eager to find out what this was about; so he certainly did that.

He met with the same woman and another at [an intersection] where there was[sic] two floors occupied by the organization. One of the women was preparing baskets and washing fruit and cutting flowers. Incense was burning. He was asked to take off his shoes, pay his initiation fee -- I am not sure what that was -- and he was then taken to a room, another room, I think it was upstairs from where he began in his bear feet.

He described the room as about the size of my office. He said that there was one table set like an altar with one candle burning and some light coming in from a window. There was a picture of an Indian man, brass cups and dishes, two chairs facing the altar.

They proceeded to sit in both chairs. She went over the interview form as if she were ascertaining it was the same person and explained that he would witness a ceremony and to come and stand by the altar. He was a little embarrassed , but he went along with that.

She opened the basket and some of the things in the tray, put the flowers in the water, sprinkled some water around the room and was apparently singing a hymn in a language that he described as Sanskrit. She then took the things that he had brought and put them in the altar tray.

He indicated what occurred was a full scale ritual that lasted about 10 minutes, perhaps a little longer; and he was then handed a flower which he held and offered to her. She turned to him and made a sweeping gesture to the floor which he presumed that he should bow to the picture. He laughed, he said to himself, feeling fleeting images of his Catholic upbringing, but he felt he was there and he chose to go through with it.

He was kneeling on the floor and she said one word to him, he described the sound of that, which was to be his mantra and that he was to repeat it. He sat back in his chair and did it both loudly, softer and so on, and then with his eyes closed and they would give less and less direction.

Ultimately, he felt that he was feeling the clues as to what to do mentally or "just mentally".

He indicates that he developed a sinking feeling and a sense that everything changed in his brain. He said that, "I took a plunge inside and a falling sensation like a drifting off".

He talked about a floating sensation inside and felt the outside of his body as if he was floating around the room. The entire experience from beginning to end took about two hours and he said he left feeling intoxicated.

He flaunted his experience to his friends, leaving flowers on his friend's door steps and he was given the direction to meditate that evening, and again in the morning and to come back for the next three evenings for about an hour

to an hour and a half, at which each time he had similar experiences, though they were not as intense to him as the first.

He experienced floating feelings while he was meditating and they would linger afterwards as a split feeling of disorientation. It lasted from 10 to 20 minutes and after the next three nights he would meditate before going to group meetings.

He indicated that there were some do's and don'ts indicated, such as not to use an alarm clock, not to rest against a wall and so forth. There was a lecture on the second night about stress release and this was the first time that he learned the theory of unstressing.

Again he described the sinking feeling and reaching a plateau of depth. He indicated that the rest level washes away stress and when stress is washed away in body and mind it comes out in a thought.

He talked about the inward and outward strokes of meditation.

On the third night there was a vision of the goal of meditation when you reach the last stress, he said, that you reach enlightenment, a new state of consciousness and that that would be characterized by achieving full mental potential, perfect health and the support of all forces of nature, that one could reach the fulfillment of all aspirations.

He was told that the goal was eternal enlightenment and that this could be achieved in five years. He felt that if he did this he could have it all by 1977 and he remembers thinking, "I am going to be alive anyhow and for 20 minutes a day it is certainly worth the investment".

He was told that this could -- he could expand his involvement, speed up the process by becoming a teacher and becoming more involved. So he began going to additional courses.

He describes the experience of watching videos and rounding, which he describes as meditation three to six hours a day, which was combined with three to four hours a day of watching these spiritual videos.

He talked about the stretches with breathing exercises in a daily routine that involved several hours of meditation in the morning followed by videos, followed by additional meditations and followed by videos. He talked about taking notes on the videos and the teachers asking for summaries, and going to these discussion groups.

In [the early '70s] he went to Spain for four to five months and Switzerland. This was the first year of the World Plan to initiate everyone into TM.

He elected to pursue the teacher training and told me briefly about some of the regulations one of which emerged was always to maintain dignity, the dignity -- the teacher should never be seen inappropriately dressed and that his experience became more and more structured at all levels and that there were beginning to become some struggles between the different levels, the higher, the more experienced perhaps or more lay terms rather than more enlightened people becoming somewhat abusive of the lesser. There was a sense of ego about those who had the latest knowledge and others who did not; and he was made a teacher by the Master in [the mid '70s].

He left Spain, went to Switzerland feeling very negative. He was told that he was unstressing. He was told to get rid of the negativity. There was a great deal of peer pressure to stay. He was distressed by the structure that had evolved, the so-called caste system which evolved; but he returned to [an East Coast city] and took a job in [a firm].

As he returned here he became involved once again with his friends from the TM organization and they consistently reminded him of his mistake in having

left. And he developed a conflict because he felt that there were some things that weren't tolerable and yet he was feeling increasingly uncomfortable. His friends would tell him that he had a good experience, what was wrong with him being here and approximately a year later he was beginning to feel overwhelmed with guilt because of his constant interaction with his friends and decided to go back to school in the Catskills in New York.

Late in [the mid '70s] he was working the National University Press [Maharishi International Press] and he was being paid for his work in part by being able to take increasingly advanced courses. It was at this time that he met [Mary Noe], who became a very important, very close friend of his.

He described her as very attractive, very smart woman who was sort of, "the mother of the academy"; everybody came to her for help, advice and with their problems. He described that she would take care of what he described as the freakouts, people who became totally distraught and that she would be able to straighten them out by taking them screaming, putting them in cold showers or taking them to hospitals and she became a true leader in that sense.

He talked about his difficulties in doing his job and explained how he would sit at his job and pick up a pencil and stare at it for periods of time and snap out of it; that he and others were looking for an exotic celestial experience; he talked about cosmic consciousness and beginning to find these experiences.

He indicated that there was a strong sanction against sex outside of marriage, which began to raise questions in his mind about his mother and his so-called -- his natural father, I should say.

He talked about the rounding during that time, which was done four times a day, which included breathing exercises, stretches, meditation, that would

be repeated, twice in the morning and twice in the afternoon. He indicated that he found himself drifting off more and needing to be shaken to come back. That was while he was at work. He was told this was a necessary side effect of the process; and when he began to complain he was told that he was not to bring out any negativity to anyone, just to suppress the negative feeling. He felt that there were people emerging, one a very positive, pure, saintly devotee and the other was grotesque with evil desires and doubting. He indicated that the doubters were reported to teachers and if it persisted and got out of hand, that they would be ultimately asked to leave.

He recalled a specific conflict with himself when he was a teacher and he learned that a checker, who had access to the teachers' tapes was copying the tapes and using them for his own benefit.

He was then in the dilemma about thinking of turning the person in and struggled with that greatly.

He then learned of someone who was described to him as a friend of a friend of Maharishi Mahesh Yogi and this individual currently named [Michael Roe] was in the [East Coast] area and he was very excited about the opportunity to meet with him. He was as honored as the leader [the Maharishi] himself.

He arrived wearing a flowing cape and a diamond ring. And [John] was invited to this individual's home. He became friends with him in [East Coast] and indicates that he quite distinctly worships himself. This man was described as being homosexual and took advantage of [John] in a sexual manner.

He became what he calls a slave to [Michael] for about a year or two; and when he would come to the academy, [John] would scrub his room. He

would move out, he would buy pure silk sheets for him to sleep on, and that this was roughly the period of [the late 70s].

Roughly at that time, in [the late 70s], [John] went to Iowa; [Michael] had lent him the sum of \$4,000 that was necessary to enroll.

Q: How do you spell [Roe]?

A: [R-O-E], I don't know. This is my interpretation.

Apparently -- and I am a little unsure of the time in this, but there was a time in there in which [John] came into some difficulty. I am not sure if it was his relationship with [Roe] or otherwise. There was a situation in which he had expected a final return for some behavior that he had done or had offered or for same services that he had offered. He was told that that was inappropriate, that he must understand that to serve the Master properly you cannot expect anything in return.

As a result it was suggested to come back to [an East Coast town] and teach.

Q: This was by [Roe]?

A: I am not sure. It is not clear from what I have here.

He spent approximately nine additional months in [an East Coast town] at that time. He described himself as being spaced out.

Q: Is this [the late 70s]?

A: Roughly, yes.

He indicates at that time he began writing letters to [Mary Noe], indicating that he was going mad. He indicates that she returned his letter saying it was okay, that it was simply rounding consciousness; that he should be a tabula rasa [sic] and open himself up for divine knowledge; that he will reintegrate his personality at a higher level later.

She also said to him, "Apparently some of this information about the course direction" and she said, "Don't tell anyone and don't tell anyone I told you not to tell anyone".

Q: What course direction was that?

A: I am not sure.

I think this was apparently something at a higher level than he was currently at and that she had conveyed the impression that she was sharing something with him that he was not really ready for at this point, and that she didn't want him to reveal that to anyone.

Q: Could you tell me when this interview took place?

A: This one was [in the Fall].

At that point [John] was in [an East Coast town] and Miss [Mary Noe] had arrived in [an East Coast town] with some other women. He began discussing different course work with her and described to me that she was totally in another place at that time. He felt that her behavior was bizarre, that she felt that all of her movements and actions had a great cosmic importance, that just by waving her arm that that meant something special and significant, that he should be able to understand.

He was in his meditation in one room, she in another room with a sort of a screen between them and he recalls being -- becoming aware of hysterical screaming that he describes very much like the screams from the [movie the E]xorcist, lusty laughing, giggling screams, chatter, in different dialects as well as English. And he recalls hearing a comment about, "Don't touch my knees."

He indicates that he became scared to death, that he froze with terror. He felt that she was possessed, evil, demonic. So he flew out of the house and

she after him. She came to hug him and he jumped back. He needed to get away from her and walked for several hours.

She then explained to him what had happened ultimately in a sense that what she had been going through was good, that it had to do with the negativity coming out and that some of these experiences caused the creation of a chemical {glossaryManager.useLink("soma","soma")}, a divine chemical.

They went back to the apartment. He described himself as being shell-shocked, feeling like a zombie. She directed the situation, put them into a meditation space, wrapped him in white silk, took out

{glossaryManager.useLink("soma","several books")} which she read from.

He indicates to me that she felt that she was violating her position by giving this information to him as perhaps he was not ready for it yet.

He recalls a sense of heat, of his body being twisted, of his right shoulder twitching. He talked a little about his experiences in Iowa.

Q: What were those?

A: He talked about the rounding in pairs, three and three [total of six "rounds," or one-to-two-hour-each meditation periods] and four and four a day. They were increasing in length, 15 minutes of stretching, 10 of breathing and five minutes of rapid breathing and alternating different kinds of breathing and meditation and what he described as flying and then a period of laying and relaxation and a series of readings so that the entire round would take about one and a half to two hours or better and that this would be repeated three times in the morning, three times in the evening, seven days a week and that this endured for approximately four months.

When this was going on he was -- he says that they were advised not to write letters home, not to drive a car, not to act on any unusual thoughts. They were told that anything bad that would occur was to be understood as unstressful and following those four months he returned to the [East Coast] area to [Michael]'s home where he "vegged out" and tried to put his life together for two or three months and move back to [an East Coast city] where he lived in a trailer with some friends in the [...] area.

[John] got a job for a while, at [a university], as a [manager]. He indicates that nine months he screwed the [job] up consistently and repeatedly and every time they asked for a report or data that he was obviously unable to give because it was not appropriately arranged. He simply threw out the system and purchased a newer system, new book, new papers, new machines and indicated that he was able to convince the group that is what was necessary.

After nine months the job was terminated when they realized that there was virtually nothing there.

At that time he began to get in a business venture with several of his friends, including [David Soe] and I am not sure of the names of the others. They hired attorneys, did a variety of things none of which worked out very well because they didn't follow up on any of the things that were to be followed up.

In [the Summer of the early 80s] there was a great word of someone coming through the [East Coast city] area whose name I cannot pronounce very well, but I will give it a shot, Prakashanant, who was described to have been an early roommate of Maharishi Mahesh Yogi and he went to see him. He was asked several questions. He was able to see him. And [John] was asked several questions regarding his practices in TM and he was told most of the

information that he had he was given opposite explanations for and the teaching he was given was opposite th[a]n what he learned in the TM group. He was told by this individual that the things that he was doing were rather dangerous and, "Don't play around with them. It can cause energies to be excited and they could overload your brain, that your brain could be personally [permanently?] damaged and was important that the practices were addictive".

He was told that those people in India who did the practices spend years preparing for them; and the people had to be stable and detached in order to do that, that if people were lusty that they would become enormously lustful and all weaknesses would be amplified.

At first he doubted this, spent three months investigating this. He saw someone he described as a monk in [the East Coast]. He invited him to spend some time in his home. He was apparently, at that time, thrown out of the movement and he was not to be associated with the TM movement and others in the movement were not to associate with him.

Apparently this individual whose name I spelled for you, Prakashanant, had suggested that [John] go to India to learn the meaning of what he had been told and it was at this time apparently, that he began believing that this was true and that he [was] in serious trouble. He stopped meditating in [the next Spring].

Q: Is that at the time that he was given that advice?

A: No.

He was given that advice in [the previous Summer]. He continued with his practices, though he was investigating other opportunities and alternatives and ways of understanding what he had been going through.

He described it was in [in that Spring] that he came to the realization that he had been cheated, damaged and that is when he changed his practices.

Q: [In that Spring]?

A: Yes. That is what he said.

Q: He found that he had been cheated and damaged?

A: That is what he said.

Q: Does that conclude the history that he gave you?

A: Pretty much.

Q: Do I understand that history concerning the TM practice was given to you in November of this year [1986]?

A: Correct.

Q: And what about the personal history?

A: That was also -- given in November.

The first session may have been October, it was within the last several months.

Q: The first time you saw him, did you make notes from that session as well?

A: Very briefly.

Q: Could I take a look at those?

A: That was in November of 1985. He was seen along with [another John Doe].

These are very scant notes, if you can read them.

Q: If I can't, I will ask you to.

A: I am not sure that I will be able to.

Q: Can you tell us what opinions you have arrived at as a result of the history that was given to you?

A: As a result of the history or as a result of my overall evaluation?

Q: Did you take in consideration some other things as well?

A: I did a mental status observation, my observations and so on.

Q: What was your mental status examination; and when was that done?

A: Actually it was done in each sitting.

Essentially [John] represents a rather nice looking [mid-thirties] male who looks a little younger than the stated age. He was casually dressed on each occasion. He was calm and somewhat cooperative. He described having experienced -- there was no looseness of association, no derailment in his thoughts.

He described having experienced hallucinations while on meditation, hearing sounds of music and chants and visually seeing inanimate things come to life.

His mood was intermittently angry, depressed and totally vacant. His affect was restricted, blunt and showed a marked detachment from what was going on in its content and with me.

He describes that his sleep is not too bad now, but that he had gone through significant[sic] periods of sleep disturbance with major nightmares where he would awake observing someone slashing someone with a knife. They were very bloody and had become less frequent over time, though he had his last one approximately a month or so ago and they had been diminishing. At one time several years ago they were very frequent, happening several times in a night.

His appetite has not changed remarkably. There has been no significant change in weight recently.

He is not actively suicidal, though he indicates that the concept of suicide crossed his mind. He says that while he was in TM he would have flash impulses of killing himself, but even those impulses have become less frequent and less intense since he has stopped meditating.

There was a time, he indicated, that he was functioning at a high stress level and level of hostility if someone as much as bumped into him in a cafeteria he would want to kill that person and then have to evict all of his own personal spiritual forces to hold in those feelings.

There was at one occasion when he felt a very strong impulse to jump in front of a subway train, and that he had been fearful of acting on his own impulses. The impulses and thoughts have become considerably less over the last several years.

He is not fully oriented. By that I mean that he indicates loose conception of time. He didn't lose perception of himself as a person and he didn't really lose where he is and that he can get from one place to another, though it never seems to matter very much. Time doesn't seem to make much difference to him. He always ends up places at the wrong time. He is either days or hours early or days or hours late and he has a lack of purposefulness.

The memory is somewhat vague, I believe, in both recent and remote. By that I mean he remembers some things very clearly and other things not as clearly.

His general knowledge and intelligence appears [sic] to be average or above and he tends to interpret proverbs in a highly personalized way with some difficulty in abstraction at times, which is inconsistent.

Q: Did he tell you of any experiences of homosexuality other than those with [Michael]?

A: Yes, he had a couple as an adolescent, young adolescent.

Q: Did he tell you about any experiences in gay bars?

A: No.

Q: Did he tell you anything about his relationship with [John Soe]?

A: No.

Just that it was probably as close -- he was probably his closest friend.

Q: Did he discuss with you whether he had had any illegitimate children of his own?

A: He indicated to me -- I think that he did not. I do not recall him indicating that was the case.

Q: Did he ever tell you about an experience of his mother dressing him in girl's clothes and putting him outside the apartment?

A: Yes, sir.

Q: Was that a traumatic[sic] thing to him?

A: It was an upsetting thing to him as a child.

Q: Did you consider the psychological tests done by Dr. Madden?

A: I have only the raw data, which I am not in a position to be able to interpret. I am participating in a report of his and also an interpretation by Dr. Geer, a psychologist here.

Q: Am I understand you have not fully developed your opinions in this case?

A: No. No, you are not to understand that. I have my opinions.

Q: Are you going to alter those opinions at any time before trial?

A: I don't expect so.

Q: Why don't you tell me what opinions you have reached and what conclusions you have reached and intend to offer at trial?

A: Mr. [John Doe] is a young man suffering at this point in time from an atypical disassociative[sic] reaction, which interferes[sic] in virtually all areas of his life, social, business or professional, interpersonal and leaves him rather directionless and very much at sea, I guess is the best way to put it.

Q: Have you diagnosed him as having any anxiety disorder?

A: He has anxiety, depression, hostility. All of those things are there. It is hard for me to diagnose them in light of such an overwhelming disassociative state. I see anxiety. I see a great deal of depression. I see a great deal of hostility. Those are all there.

I am not sure where to put them diagnostically because it is overwhelming the things that I see in this disassociative state, which makes it hard for me to fully appreciate all of the other functions.

Q: Does he suffer from any of the elements of a post-traumatic[sic] stress syndrome?

A: He does in a sense: but I don't classify him as a post-traumatic stress syndrome.

Q: What elements?

A: The same thing, anxiety, depression. One can see them in a post-traumatic syndrome.

Q: Hostility?

A: Not often.

Q: Sometimes?

A: Very late.

Q: Late in the -- if it is chronic?

A: Yes.

That is not my diagnosis.

Q: I understand.

I take it that you are not aware of any previous diagnosis of a post-traumatic stress syndrome?

A: No.

Q: Of a chronic nature?

A: No.

Q: Did he tell you of any involvement in any other meditation practices?

A: No.

Q: Would that be important to you?

A: Do you mean prior to this experience or since?

Q: After 1983?

A: Well, I am quite certain that he probably engages in some form -- what I would call as a layman, some form of meditation at this point. I would say that there are times in which he engages in it consciously and sometimes when he engages in it unconsciously and involuntarily.

Q: Did he tell you whether he consciously practices divine love meditation as prescribed by a swami?

A: We talked about that. We didn't finish that.

Q: What did he say about it?

A: Pardon?

Q: What did he say about it?

A: He didn't talk about the meditation.

Q: What did he say about his relationship with the swami?

A: He has become -- how shall I say this -- something of a fan of his. I won't use the word devotee, because I don't believe it is at that level. But I think that there is a connection. He feels that he has -- there is some involvement which I do not fully understand of a business nature which he feels rather guilty that he has somehow disturbed the finances of his church by something that he has done inadvertently, but he feels guilty that he has done that.

Q: Are you laying that problem to rest on TM?

A: Did I say that I was?

Q: No.

I am just asking if you are.

A: No.

I don't understand what that was.

Q: In addition to your diagnosis, what other opinions do you intend to offer at trial?

A: Well, my opinion is that his current diagnosis is a result of his TM experiences over a number of years.

Q: In what way?

A: I believe that the constant meditation experience which in itself is a conscious effort, voluntary effort at disassociation[sic], that this constant experience coupled with this enforced internal splitting in which that -- which is good and that which is fine and that which is spiritual and consistent is encouraged and that which is inconsistent, that which brings doubt and question is discouraged. And in fact he had hidden, forced to be hidden, that these things have worked together to create this massive atypical disassociated state that he appears in now.

Q: Is that all involved in his spiritual quest?

A: Explain that.

Q: Is the whole process one of a spiritual quest?

A: I don't think it is a spiritual quest.

I think [John]'s early experiences, his repeated losses of a parent figure as a child, first of his father, and then of the stepfather and then of his mother, led him to be a young man who was desperately seeking attention, recognition, more warm nurturing. He was unable to get that from a science and found that in a group.

Q: Might he have found that within almost any kind of a group?

A: But he didn't. He was in other groups and he did not find it. In a work group, he played activities, at lectures or whatever with people at work and so forth. They did not offer that.

He found it in this group and he continued to pursue it.

Q: What did he find attractive about the group?

A: Well, that is hard to say. What he found attractive initially was this look that he saw and that look involved a sense of cleanliness, professionalism. It involved what he described as what he called a bright eye that was very attractive to him. I think he later found some direction in the group that he was perhaps looking for.

Q: What kind of direction?

A: The boundaries of the world were narrow for him.

Q: Did he need that?

A: I think he felt he needed that. I don't think he knew that consciously, had one asked him in [the 70s], I am sure he would not have said that.

Q: Did he find some moral guidance in the group?

A: Well, I think he did initially. But then he began to doubt it. That is when he got into trouble.

Q: That is when he met with the swami?

A: No, no. Long before that.

He described this series of time when he began to believe in a certain sense of equality and spiritualism and so forth. That was appealing to him. Then he realized that even within this group there was clear hierarchy for the haves and have nots and that went on a financial basis and on a knowledge basis. He was rather struck by that. He would ask questions about that. He would be told that he was not to question, that he had to only focus on the positive. That began to disrupt his sense of what he had come into. That is when he had originally left the first time and come back to [an East Coast city]. I don't remember the exact years.

But then there was this continued encouragement by friends he be doing this, to be doing the right thing. There was always the explanations. I think one of the things most compelling to him about the organization was that no matter what uncomfortable feeling he ever had, there was a ready explanation to explain it away, which didn't really happen in his life otherwise.

Q: Did he tell you that he looked upon Maharishi Mahesh Yogi as God?

A: I don't know if he used the word "God". He said that he would have killed for him if he was asked to. There was nothing in his life that he would not have done or given for this person.

Q: Did he tell you that he looked at him as a spiritual leader?

A: I don't know that he used the words of that nature.

He was extraordinarily devoted and it was very clear -- in fact, the one thing I remember him saying very specifically was if he were asked to kill, he would, if he were asked to do anything, he would do it.

Q: He never suggested to you that he was asked to kill; did he?

A: No.

He was just trying to stress for me the love or --

Q: Did he find it pretty devastating to have been told by the swami that his devotion had been misplaced?

A: Well, he was both devastated, but he wasn't immediately believing.

Q: Was that a very significant trauma[sic] to him?

A: I am not sure it was a trauma, it was traumatic[sic], but significant, that needs to be explained. There had been periods in which [John] had begun to doubt that was the period when he left Europe and came back to [an East Coast city]. There was a period later on where he broke away and took a job for a little while.

He would try on several occasions to talk to people within the group about his feelings and he would have that washed over. So that when he found this, this, of course, was coming from someone that he believed had some direct contact to what he had been devoted to for so long. It raised a great inquiry in his mind. Nothing traumatic happened initially. If this would have been a trauma, I think he would have changed his behavior immediately. He did not.

He proceeded to look for additional answers.

Q: Is it possible, Dr. Glass, that the problems that [John] is complaining of might have developed in him through any other kind of path of life that had

been difficult for him, such as a job, various other kinds of disappointments in his life?

A: Perhaps depression and anxiety, not the disassociated states, not to such a pervasive extent. I don't believe that anything could have created -- other experiences could have created that.

Q: Might he have had a slave experience with someone else? Was he the kind of person who was subject to that kind of experience?

A: To what kind of experience?

Q: The slave experience that he described with this [Michael]?

A: In a sense I think his entire existence could be described in the very much similar way.

Q: He describes it that way?

A: No.

I am saying that it could be described in a similar way. It was that he was totally and completely in service.

Q: Did he tell you that somebody kept him in that position; or did he keep himself in that position?

A: He wasn't tied with shackles, to be sure. But there was a very strong pull, as there is in any group, to maintain the riggers[sic] of the group. The difference here was that by virtue of common gargon[jargon], the common living experience and a variety of other things as well as the organization's strong doctrine that speaking negatively about the organization was somehow symptomatic of a problem in you as an individual. It makes it very difficult for someone to get out of that sense so there are a great number of very strong actions working to keep him very much in that role.

Q: Have you put a lot of weight and importance is in your -- in determining the condition on the belief and ideas that [John] held?

A: I am sorry, could you say that again?

Q: Have you put a lot of weight in determining his -- the cause of his condition, the beliefs and ideas that [John] held as a member of the transcendental meditation group?

A: I am not sure that I understand you.

Q: How important was the suppression of negativity by the organization?

A: I think -- how important was it to what?

Q: In your assessment of the causation of his condition.

A: Well, it is important, but in a roundabout way. It is important because it did not allow him to have countervailing[sic -- contravening?] discussion, evidence, thoughtfulness. It did not allow him an appropriate open window on what he was doing. It did not allow him to expand the observing ego. So in that sense, it, 1., Enhanced the role of being in service to. I am not using the term "slave" by any means, but it enhanced the role of being in service to. It created a selection in his own mind emotionally, as he described to me; and enhanced -- served clearly to enhance the disassociated state.

Q: Is it your testimony that [t]hese defendants in this case in any way intentionally desired to harm [John]?

A: I am sorry, that the TM group decided to harm him -- desired to harm him?

Q: Yes.

A: I don't believe anyone set out to harm him.

Q: Is it more your opinion that he was harmed as a result of his association in an unintentional way?

A: I think that the principals [sic -- principles?], the tenents [sic --tenets?], -- the experiences that he underwent, in particular the intense and protracted, prolonged states of meditation, along with some of the other things that we talked about, have created in this individual a serious emotional psychiatric condition.

Q: Have you studied the effects of prolonged rounding in meditation?

A: No, I have not.

Q: Do you know whether there are studies which show such rounding and the practice of meditation to be beneficial?

A: No.

Q: Do you understand what happens in the mind during the practice of transcendental meditation and in the physiology?

A: In the mind, I believe I do.

I do believe, however, in the physiology, I have some suspicions, but I would not call myself an expert.

Q: What is the foundation for your knowledge of what happens in the mind during the practice of transcendental meditation?

A: The foundation is an understanding of human behavior and understanding of the interaction between the brain and the mind and the way that these psychological, emotional and psychopathological processes develop.

Q: What is your understanding of what happens through the transcendental meditation process?

A: What happens is, I believe, that one is creating voluntarily a disassociated state which is similar in some ways to a hypnotic trance in which the mind becomes so internally focused that it is able to shut out physiological input

from other parts of the body; it is able to shut out external experiences and external stimuli, if you will.

Q: So it is your understanding that the process is one of focus?

A: I guess that is one way to put it.

Certainly it is oversimplistic.

Q: Concentration by which you shut out --

A: I think that it can be seen that way.

Q: Is it that deliberate, shutting off the mind to the outside stimuli that causes this disassociated state?

A: I think over extended periods, yes.

Q: Does [John] appear to be a litigious kind of person?

A: Basically, no.

Q: Did he tell you whether he had been involved in other law suits?

A: No.

Q: Did he tell you that the reason that he had left [the university] was not as a result of having messed up the books, but that because he was in a dispute with the university over whether they should pay him for a Ford Foundation Grant Application and he chose to resign?

A: He told me he was offered a letter of resignation which he signed.

Q: Did he tell you that that centered around the Ford Foundation Grant Application?

A: No.

Q: Did he tell you that it centered around just having messed up the books?

A: He told me it centered around a very poor assessment of his performance.

Q: Do you have any opinions as to whether the kind of practice of rounding will predictably produce disassociated states?

A: It will predictably produce temporary states while it is happening. Whether it produces those states in every individual beyond the experience, I think that is an individual kind of situation. I think there are some people in which that will indeed be the case.

Q: Do you offer any opinions as to what kind of people those are?

A: I am not sure I can say.

Q: I guess one of the concerns is whether you are going to offer any testimony that there is a screening process by which one might screen out those individuals who would end up having the kinds of emotional or psychiatric experiences of Mr. [Doe]?

A: The specific emotion or psychiatric experiences, no. But I do think that there are individuals more less suited or more at risk to it than others.

Q: Who are those people?

A: I think those are people with destructive processes prior to the experience.

Q: Now, would that be a criminal type, violent criminals?

A: No. I am not sure that I would say that.

Q: Would violent criminals fall in that classification?

A: I don't think you could classify that broadly.

Q: Do you believe [John's] condition to be permanent?

A: No.

Q: You believe it to be treatable?

A: Yes.

Q: In what way?

A: Well, what he needs, I believe, is, 1., intensive inter-personal psychotherapy, on a one-to-one basis, intensive meaning two to three times a week.

Q: Given his problem, I think that it could be done, if it were that simple, it could be done in an outpatient office.

A: Given the problem and inability at this point in time to be able to connect things, make connections and appear at appointments, I would indicate that the treatment would have to begin with a period of hospitalization to make sure that that was solidified. I would suggest a period of four to five weeks of hospitalization. Probably that would be enough. It may take longer, but I think that would be adequate, followed by a period of initially two to three times a week outpatient visits which over a period of time would diminish to once a week. But I think it would endure overall a good period of possibly three to four to five years.

Q: Let's talk about the kind of person who is, you believe, screenable: How would we screen that person?

A: Well, my feeling is that a -- there are two ways. One is by providing adequate informed consent as it would be known in the medical field. What the experiences are, what the experiences might create under certain circumstances; and inform the individual coming through the door what to expect throughout the increasing involvement in the organization.

Secondly, a clinical interview conducted by a confident [sic -- competent?] professional, a highly schooled social worker, that could predict people who might be at risk.

Q: Who are those people?

A: Who are those people depends on a lot of specific kinds of things. One cannot say that everyone with blond hair, everyone with a criminal record, or everyone who has had measles as a teenager is at risk; any more than one can say that for anything else. It requires a careful evaluation of each individual. It would be very easy if one could make blanket statements about the at risk person.

Q: Dr. Glass, do you know of studies that indicate that there are benefits to people who have done the practice of transcendental meditation?

A: No, I do not.

Q: Are you familiar with the concept of field independence?

A: No, I am not.

Q: How about autonomic stability?

A: I can guess what that means, but I don't know how to use it.

Q: Am I correct that you could not give me a psychological profile today of a person who should not do the transcendental meditation sidhis program or rounding?

A: I could probably give you two thousand different answers. I could not give you a psychological profile for someone at risk with manic depression. When I see somebody who I can use criteria to determine that, I can do that for you. I cannot give you a specific profile. If you gave me dozens, scores, hundreds of people to evaluate, I could predict people who would not be appropriate for such experiences.

Q: You could do that with transcendental meditation?

A: I believe I could.

I believe I could not predict this person will have this problem or that problem. But I think that I could predict people who would find it problematic to their own experience.

Q: Might you also find that those very same people would benefit from the experience?

A: Well, I am not diminishing the experience, you see. Some of the experiences are things used in traditional kinds of psychiatric care, relaxation therapy, different aspects of hypnosis. The issue that I am concerned about is not the incident, any individual meditation, one such incident, but the totality of the experience and the developing consent. It is the totality of the experience that becomes dangerous.

Q: You have made no study of the totality of the experiences have you?

A: No.

We do know that there are certain kinds of people -- this is not to get back to the question earlier, but there are certain kinds of diagnostic criteria in which people in a structureless environment in which they are asked to look inside decompensate and become psychotic. I'm not suggesting that relates here. But as a generality when we learned 20 years ago that there were certain patients that we have since called borderline personality disorders, if you put them on a curve and ask them to free associate, you can calmly sit by and watch them become psychotic in front of you.

Q: We are not talking about that with [John]?

A: Not that with [John].

What I am talking about is that there are psychological personalities that cannot tolerate this kind of experience.

Q: What kind of psychological personalities cannot tolerate the experience, by any study that you know of?

A: I cannot quote you a study.

Q: Do you have any criteria by which anyone could have predicted [John Doe] would have had the experience that he had?

A: I could have predicted that he would have a difficult outcome.

Q: Why?

A: Because I believe that there are some aspects -- [John] does not have any diagnosable mental illness from what I can see in his story, prior to entering in the organization or the movement. It does become apparent to me that [John] was at some risk, that [John's] life experiences put him at some risks.

Q: Is it possible that transcendental meditation -- [John] failed to deteriorate more than he would have had he not had that experience?

A: No.

Q: If you could not have predicted the specific could you have predicted that?

A: I don't believe so.

Q: You don't believe so, but is that possible?

A: I don't think I can accept that in this case.

Q: Is that possible?

A: I would have to say no.

Q: Why do you say no?

A: Because [John] may have had some difficulties in life in terms of a business career or what have you ultimately; but he would not have had the

kind of emotional problem that he has at this point by any way, shape or form.

Q: He might have ended up with hostility because of the difficulties in job experience; mightn't he?

A: Not the kind of hostility he has at this point.

Q: How do you know that without knowing what kind of job experience he would have been in?

A: He might have gotten hit by a truck and is smashed to smithereens at age 7. We don't have any studies to prove that either.

**EXAMINATION BY MR. RIDGE:**

Q: Dr. Glass, as I understand it, Mr. [Doe] described his relationship with [Michael] as a slave relationship with [Doe] being the slave, is that correct?

A: What he described was that he would be asked to do things and he would go to great extremes to do whatever.

Q: Was the dominance factor that [Roe] wheeled [sic -- wielded?], was that of a sexual nature or in relationship to his position in the TM movement?

A: I believe it was in relation to his position in the movement.

Q: Was there a sexual factor?

A: I don't believe in what was described as the slave, I don't believe so.

Q: You have not written a report?

A: That is correct.

Q: Is that because you haven't been asked or you haven't had time?

A: I haven't had time, I just saw him as recently as a few days ago.

Q: You said you had seen him over a period of eight to 10 clinical hours?

A: Yes.

Q: On how many days have you seen him?

A: The original session which took place in November of '85, and there have been three separate sessions.

Q: Within the past month?

A: Yes.

Q: You are expecting a report from a Dr. Geer, is that right?

A: I don't know if there will be a report. I am asking Poniard to do an interpretation from the data.

Q :Unless there is a report from the psychiatrist.

There are two Drs. Geer, a husband and wife, one a psychiatrist and one a psychologist.

A: One is a psychiatrist as well.

Q: Are you expecting a psychological evaluation?

A: I am expecting an evaluation of data. That's all that I am looking for.

Q: Have you had any conversations with either Dr. Geer about [John]?

A: No, I have not.

Q: You indicated, I believe, that you are a board certified neurologist?

A: By the American Board of Psychiatry & Neurology.

Q: Did you find anything organically wrong, any neurological impairment? A: No. I did not do a neurological examination. I saw no indication of impairment.

Q: Did you see any indication that [John] is psychotic?

A: No. It could be masked; but I didn't see it directly. The strength of disassociative reaction could mask the psychotic state, but I did not find one.

Q: Your diagnosis, what is the DSM Citation?

A: I don't have it.

Q: Do you have an opinion as to when that condition first began in [John]?

A: I would say that -- I can't put a specific date on it. But I would say that it began many years ago, certainly in Iowa, if not before that.

Q: You indicated that he first began to have questions about TM and became concerned about it around the time when he first left the movement.

A: Right.

Q: Would you say that that was the point in time when [John] was first on notice of some negative or adverse consequences of his practice of TM?

A: Yes and no. What he had at that time were intellectual questions, "What is going on here? I thought this was supposed to be this way and it really turns out to be some other way."

He was not beginning to question his emotional reactions or feel emotionally distressed and dislodged. He was questioning reality concepts. I do not believe at that time that the full disassociative reaction had yet taken place.

Q: He was questioning whether what he had been led to believe about the TM was accurate?

A: Yes.

However, of course, every time he began to question that, he was told that his questioning was indeed antagonistic to the teachings. When caught between two circumstances, what people often do is flee from the circumstances, from the situation. This is what he did. He fled. He came back to the States, came back to [an East Coast city] and found himself again reunited with friends from the TM organization and began that process again.

Q: You testified that [John] quoted the swami, the gentleman you referred to also known as the swami, that he met in [an East Coast city] in [the early

'80s]. I think you said that he was told that what he was doing could be addictive.

A: Correct.

Q: Do you have an opinion as to whether or not the practice of TM is addictive?

A: well, the practice itself is not addictive.

What becomes habit forming is the constant reinforcement by the movement that one should continue doing it. It is not addictive in and of itself, I don't believe.

Q: Is it the reinforcement process that made it difficult for [John] to break with the practice of TM?

A: If you use the reinforcement process in a global sense, yes. It is the fact that everything was in this world. His friends, the people he dealt with, that there was a certain gargon [sic -- jargon?], there was a certain way of viewing the world, viewing circumstances which was not universally aware to other people. Every aspect encouraged limiting one's interactions to other members of the group. And within that group the other ideals about not being negative and so on continues to reinforce all of the teachings and all of the related structure.

Q: But the Catch 22 of the situation is that [John] voluntarily placed himself in this narrow field so that he was involved with people with the same point of view and encouraged him.

A: He voluntarily placed himself in a field, not really knowing what he was getting into. But you are right, it was voluntary.

Q Even after he left, he voluntarily decided to go back?

A: Voluntarily in the strictest sense, yes. But we know about group dynamics. There are levels of volition.

For example, we all do things that we know are -- that we know can be harmful, but we do them. Some more than others. Some a lot less than others.

Q: For example, if one smokes cigarettes, one is voluntarily doing an act that one knows is or can be harmful; is that right?

A: Voluntarily to begin. The whole concept to addiction -- I am not saying that meditation is addictive -- but the concept of addiction takes away the -- voluntariness at a certain level.

Q: Well, are you saying that [John] was incapable at any given time of discontinuing the practice of TM?

A: I would use it -- I would make that statement in very much the same way that you would say that a very heavy smoker is capable of stopping smoking; a drug addict is capable of stopping the addiction. The practice is not addicting. I am saying that to break the pattern requires a very significant, strong, extraordinary effort, which is possible; yet difficult.

The Catch 22 is that the people who are most in need of being able to break the addiction because they are at risk are the people who least have the capabilities of doing that.

Q: But yet he did it?

A: He did it and he didn't do it. He got away, but he stayed until [the early '80s] I think.

It was a rather slow process that he did because he had a strong outside force with which he could identify.

Q: Are you talking about The swami?

A: And some other people. But he did not do it straight away. He did not listen to the swami say "This is bad, this is good", and say, "You are right, I will jump over here and change my affiliation". That is not what happened. It took almost eight months, the better part of a year until he was really able to change the practice and give it up.

Q: Did [John] indicate to you that any part of the difficulty in giving up the practice was that he enjoyed it or derived pleasure from it?

A: There is no doubt that there was some truth to that. Sure, I am not denying that.

Q What did he find pleasurable about it?

A: It was something that he had become so used to. Again, people who smoke tell you that they derive pleasure from smoking. People will derive pleasure from overeating. Those things are real.

You see, that does not mean that it is not harmful.

Q: But you choose to do it, recognizing the consequences?

A: At one level you do and at another level you no longer have a choice. We keep fighting about this. I have already said that I am not seeing it as addiction. I am using it as a model to understand the end process.

Q: I am talking about responsibility. While we all agree that there are different levels of voluntariness, ultimately one can make a choice, unless one is mentally ill: is that correct?

A: No, it is not correct, I don't think.

One makes a choice, I think, requiring two things: We talk in medicine about the concept of informed consent which requires several levels. The first thing that it requires is a competent person. The second thing is the information on which to make the consent. Part of being a competent

person, as I teach competency, requires being free of undue influence. I am not sure that I could state that with regard to [John's] situation, that while he was in the movement there was such a totality, such a unified understanding, such a totality of direction or confirmation that -- and a teaching that directly opposes negativity, questioning and so forth, that while in the strictest sense one could say one is always free, we also know that isn't quite true.

Q: Was that lack of total competence present when he stopped practicing for almost a year?

A: He was not yet as involved, you see. An early smoker starts smoking a couple cigarettes behind the school yard, has an easier time than the person that has been smoking three packs a day for 20 years.

Q: Then he quit in [the early 80s], after he had been doing it for 10 years?

A: There was an entirely different set of circumstances. It would be very nice if life were as simple as you are trying to make it.

Q: I am not trying to oversimplify it. But let's be fair. [John] has some responsibility to make choices in his life, doesn't he?

A: Well, that is part of what we are here to talk about.

Q: You distinguish the circumstance in [the early 80s] by saying that there was something else in his life.

A: Let me create an example which I think will explain this, an example that may be close to my heart: If someone who has a tendency to be overweight and over eat, they know that they should diet. Yet we know that it is certainly not that simple. What happens to be able to work? There are some people who have the strength to say it is not going to happen. There are some people who say, never get in that situation. There are some people that

get in the circumstance and can't do it, but by joining something like Weight Watchers they are now able to do it.

I think [John's] involvement in TM to begin with was his need to have this sphere and his ability to break out of it was not is -- in [the early 80s] was not the fact that at that point he swelled up and had the strength. It was the fact that there were a number of people together who were meeting together and beginning to question and see things in the same way that allowed him to do that.

Q: Wasn't he the leader?

A: That doesn't matter. He did not do it on his own. He could not have done it on his own, I don't think.

Q: So he had a support group?

A: I am not sure that is the term I would coin. He had a group of fellow doubters -- questioners. As a group they derived strength from one another.

Q: And filed a law suit?

A: That came a little later, I think, as I understand it.

Q: Mr. James asked you if you thought Mr. [Doe] was litigious and you said he didn't appear to be. You said he didn't tell you about any other law suits.

A: He probably did not.

Q: Did you ask him about any others? Do you routinely, in evaluating people involved in law suits try to get a feel for whether this is an unrelated incident or a pattern?

A: If I feel suspect, I do. I do not feel that in this case.

[John] had all he could do to get to my office, to see me as his friend, ally.

[John] had all he could do to cooperate with me. He certainly made it most

difficult. He certainly was not acting in his best interest. He was not acting in a way that he had something to gain in a certain way. It is quite the contrary.

Q: Unless he feared that you might see something that he didn't want you to see?

A: I don't think that was the issue.

Q: You indicated that [John] had given you some material relating to TM, but you haven't had a chance to review it.

A: Right.

Q: In connection with rendering your opinions in this case have you reviewed any materials such as, but not limited to medical reports, deposition testimony, authoritative literature in the psychiatric field about TM?

A: To this time I have not.

Q: Do you have any plans to?

A: I will review medical literature, yes, If there are any depositions that are pertinent, yes.

Q: Basically you have formed your opinion based upon your clinical evaluation?

A: Let's understand that as a psychiatrist I am a clinician. That is my job. That is what I feel that I am somewhat expert at. I have been recognized by that by a variety of outside sources who place me in a role as being a teacher and evaluator and examiner in this field. That is what I have done.

Q: When [John] told you that he was told when he first started in TM that he could speed up the process of growth or enlightenment or whatever he was seeking by becoming a teacher and I think you said he was told he could reach the goal by 1977, did you discuss with him what if any reaction he had when he didn't reach his goal in the time frame he expected to?

A: I think he understood it very clearly that it was -- that there were certain responsibilities and if he was unable to reach a goal, it was because of his lack of total commitment or devotion or proper understanding.

Q: You discussed what you feel to be, as I understand it, [John] having some degree of impairment as to his competence, in terms of making decisions.

A: No, no, certain requirements. One of these requirements was having the right information and another was being I said that being competent had to be free of undue influence. I think those did not hold at the time.

Q: Did you indicate he has had some hallucinatory r experiences?

A: He indicated that he did have while meditating.

Q: Do you have an opinion now retrospectively that at any time in the past 10 years [John] has been legally incompetent, that is, out of touch with reality, incapable of managing his own affairs?

A: No, I don't think so. I don't think he did a very good job of it. I don't think he was psychiatrically incompetent.

**BY MR. JAMES:**

Q: Doctor, were you aware that you were designated as an expert in this case on behalf of Mr. [Doe] prior to these last interviews with Mr. [Doe]?

A: Yes.

Q: Do you liken this desire for enlightenment as to a spiritual quest?

A: I am not even sure I know what spiritual quest means.

I think [John] was looking for -- he was looking for affiliation.

Q: He was looking for something that would take away the pain of his early experiences?

A: I think that is what he was looking for.

Q: Was he looking for an ideology to follow?

A: I am not sure. He had [Christianity]. He had been in a [Christian] school. He had left the [Christian] school. That was a major experience for him at a younger age.

Q: If I told you that he testified that by [the mid '70s] he believed the Maharishi Mahesh Yogi was God and that he would do anything to follow his ideology or his plan and the benefits from transcendental meditations never meant anything after that, would that indicate to you that he was following some kind of spiritual quest?

A: The fact that he found something doesn't mean that is what he was looking for?

Q: Did he indicate that he was involved in that at that time?

A: At that time, obviously.

Q: Do you know Gladys Fenichel?

A: I trained her in part.

Q: Is she a competent psychiatrist?

A: Yes.

Q: Somebody in whom you have some respect for her opinions?

A: Yes.

**BY MR. JAMES:**

Q: Doctor, had you taken these reports, Glass Deposition Exhibit 1, Glass Deposition Exhibit 2, and Glass Exhibit 3 in consideration in arriving at your conclusions here?

A: Certainly not.

Q: Is this information that is new to you?

A: Yes, it is.

Q: Does it in any way alter any of the opinions you have given here today?

MR. JAMES: Would you mark that as an exhibit; and that as an exhibit, and that?

(Marked letter dated February 22, 1984 from Dr. Fenichel Glass Exhibit Number 1 for identification.)

(Marked copy of letter dated March 8, 1984 two pages as Glass Exhibit Number 2 for identification.) to [Michael] [Roe] from [XXXXX].

(Marked copy of letter dated December 27, 1984 to [Michael Roe] from Maslof as Glass Exhibit Number 3 for identification.)

A: Well, I need more than a minute or two to read them. The one that I have looked at most carefully, in the entirety of a minute and a half, is a report from Dr. Fenichel.

She does relate some of the same symptoms. She does talk about the disassociated state. There is an accident with which I was not familiar.

Post-concussive syndrome is not a major neurologic insult by any means. It is one that responds rather quickly. So I would have to look at it much more carefully, having not seen it before now. But I think that it is consistent.

MR. RAGLAND: It could have been provided at 10:00.

**BY MR. JAMES:**

Q: Doctor, would it have made any difference to you if Mr. [Doe], in his answers in this law suit, said that the symptomology that is related in those letters occurred on the date of that accident?

A: Well, the dissociative reaction didn't occur before.

THE WITNESS: If you wanted to know the answer, you could have provided it on the date of the accident. I really would not make a comment until I have had a chance to spend more time on this looking at it.

Q: Much of what you have said regarding [John's] reaction depends on his credibility as an individual?

A: No.

I can see that. I can see that right in front of me. I have experienced that. That is not him telling me that. He would not even know what the word means, I don't believe.

Q: The experiences that he related to you as have occurred in the past must be truthful in order for you to rely on them?

A: I can see the reaction by sitting in the room with him. The other material is corroborative. If I am a cardiologist and you come in with chest pain and I listen to the chest, I hear the murmur. It is nice to know you experience chest pain and shortness of breath, that is evidence. I hear the murmur, whether or not that is truthful.

Q: Do the Glass Deposition Exhibits 1, 2 and 3 cast any doubt on your own opinion?

A: Until I can study them, I can't tell you.

**BY MR. RIDGE:**

Q: Doctor, what do you mean when you said [John] has difficulty with abstraction at times which is inconsistent?

A: Abstraction is one of the tests in the mental status examination, the ability to think abstractly. If I we ask people to interpret a proverb, people in glass houses shouldn't throw stones, you might all have a little different interpretation. But basically we would come up with the same concept.

Somebody who is particularly concrete and has organic brain syndrome would say the glass would break.

I don't think any of us would come up with that kind of answer. [John] was able to abstract, but the abstractions became vague and decentralized. The answers would be, well, something about -- I don't have it here, but something like, "This is to this other because this, that and the other thing". He would have the process of abstraction, but he didn't have the finiteness of thinking. He would drift off. If you asked him that one day, he would be rather into it and another day less into it.

Q: I guess that's what you meant by inconsistent?

A: Yes.

Q: Is that inconsistency significant?

A: No.

One of the things that is significant is that he has varying states of consciousness and awareness. It means that if somebody were trying, among other things, as one little piece of weight on a scale, that if someone were trying to fake a particular kind of mental illness, they will be rather consistent in the way they respond to these -- kinds of things. It is a very high level of intellectual functioning that is difficult to fake.

Q: With regard to the history that he was able to give you, does that tell you anything about his memory? A: I have already indicated that his memory is vague in some places and not others. If you are disorientated, if your mind is out here 20 per cent of the time, you're not picking up everything that is going in. To me the clinical state is far more important than whether the accuracy of one event occurred in '76, '77 or somebody's name was [Smith]

or [Smythe] or the house was in [an East Coast town] or [another East Coast town], it is meaningless to me.

MR. RIDGE: I have nothing else.

MR. RAGLAND: Exhibits 1, 2 and 3 marked at the end of the deposition were not provided to me at any time prior to to being produced at this deposition.

MR. JAMES: Let the record show that we have begun asking Mr. Ragland to obtain for us the claim file from Mr. [XXXX] for a period of months; and to date we have not obtained a copy of the plaintiff's attorney's claim file concerning this incident and that the records that were introduced in evidence today were obtained three days ago through defense counsel involved in the prior litigation and offered at this time to test the credibility of the plaintiff's expert.

(Testimony adjourned)

## **EXHIBITS**

### Description

Letter dated February 22, 1984 from Dr. Fenichel

Copy of letter dated March 8, 1984 to [Michael] from [XXXXX] two pages

Copy of letter dated December 27, 1984 to [Michael] from [XXXXX]

TranceNet: Persinger's TM Research, 1 of 2

Perceptual and Motor Skill, 1993, 76, 80-82. Perceptual and Motor Skills 1993

# **TRANSCENDENTAL MEDITATION AND GENERAL MEDITATION ARE ASSOCIATED WITH ENHANCED COMPLEX PARTIAL EPILEPTIC-LIKE SIGNS: EVIDENCE FOR "COGNITIVE" KINDLING?**

**M. A. PERSINGER**

**Laurentian University**

Summary. The Personal Philosophy Inventories of 221 university students who had learned to meditate (about 65% to 7096 Transcendental Meditation) were compared to 860 nonmeditators. Meditators displayed a significantly wider range of complex partial epileptic-like signs. Experiences of vibrations, hearing one's name called, paranormal phenomena, profound meaning from reading poetry/prose, and religious phenomenology were particularly frequent among meditators. Numbers of years of TM practice were significantly correlated with the incidence of complex partial signs and sensed presences but not with control, olfactory, or perseverative experiences. The results support the hypothesis that procedures which promote cognitive kindling enhance complex partial epileptic-like signs. Intermittent, stereotyped stimuli that are presented at optimal interstimulus intervals are known to evoke responses whose quantitative and qualitative properties increase within susceptible media as a function of the number of stimulus presentations. Positive feedback subsequent to the resonance interaction between electromagnetic fields or mechanical vibrations and the natural frequency of the target medium is a common operation that is evident across all levels of scientific discourse. Repeated, brief presentations of electrical or chemical stimuli (Cain, 1989) to limbic (pyriform) cortices and subcortical structures evoke successive increases in both the spatial

distribution of paroxysmal (integrated) electrical discharges and the range in the characteristics of behavioral seizures.

One would expect "cognitive kindling" to occur as a function of the appropriate repetition of linguistic or ideational patterns. The subsequent changes would reflect the neural pathways by which the cognitive stimulus was mediated. Whereas negatively affective ideation concerning death to the self could ultimately recruit collateral neuropathways that mediate heightened vigilance (e.g., panic attacks), repetition of "povel" or unusual words could access other pathways that mediate positive affect. Although experimental kindling of limbic seizures in human beings would be unethical, there are multiple anecdotal cases where repeated meditation was associated with increased indicators of complex partial seizures (Persinger, 1984). For example, Young (1984) reported more frequent and intense incidences of lights and movements in the upper left visual field (indicative of right temporal lobe stimulation through Meyer's loop) as function of meditation trials.

Because meditation, and Transcendental Meditation in particular, are operationally a cognitive kindling process (specific stimuli for 20 minutes once per day), one would expect meditators to display an increase in the range of complex partial epileptic-like signs (Persinger, Carrey, & Suess, 1980). To test this hypothesis, the Personal Philosophy Inventories (Persinger & Make-rec. 1987) of 1,081 university students (ages 18 to 60 years), collected over 11 consecutive years (1981 to 1992), were evaluated. All analyses involved \$199 software on VAX 4000 computer,

'Please send reprint requests to Dr M. A. Persinger, Behavioral Neuroscience Laboratory, Laurentian University, Sudbury, Ontario P3E 2C6, Canada.

Two hundred twenty-one subjects indicated that they had learned to meditate; specific questioning during two of the years indicated that approximately 63 to 70% had taken Transcendental Meditation. Those who had learned meditation were significantly ( $F_{64.16}, p < .001$ ;  $\eta^2 = .25$ ; there were no age data for 16 subjects) older ( $M = 28.6$ ,  $SD = 10.3$  yr.) than those who had not ( $M = 23.8$ ,  $SD = 6.9$  yr.),  $t(238) = 2.98, p > .05$ . There was no discordance between the numbers of men and women who had learned to meditate ( $\chi^2(1) = 2.98, p > .05$ ).

Two-way analyses (sex, meditation) of variance (all  $df$ s 1,1077) and covariance (for age:  $df$ s 1,1076) for the clusters of control (for yes-responding and mundane phenomenology) items and complex partial epileptic items (Persinger & Makarec, 1987; Mekaree & Persinger, 1990) showed that people who had learned to meditate displayed significantly ( $F_{39.27}, p < .001$ ;  $\eta^2 = .19$ ) more complex partial epileptic-like signs ( $M = 35\%$ ,  $SD = 21.96$ ) than those who had not ( $M = 27.96$ ,  $SD = 17.96$ ). There were neither sex differences ( $F_{1,1077} = 0.07, p > .05$ ) nor an interaction of sex by meditation ( $F_{1,1077} = 66, p > .05$ ). Covariance for age ( $F_{1,1076} = 19.31, p < .001$ ) enhanced the difference ( $F_{1,1076} = 54.77, \eta^2 = .23$ ) between meditators and nonmeditators. There were no statistically significant differences between meditators and nonmeditators on the control clusters ( $F_{1,1076} = 1.25$ ); women endorsed more of these items ( $F_{1,1076} = 18.47, 14.82$ ) than did the men ( $M = 78$  (1096)). Covariance for age did not diminish the sex differences.

To discern which subclusters of complex partial epileptic-like signs were specifically elevated in the meditators, one-way analyses of variance (all  $df$ s 1,1079) were completed for each of 13 clusters of items that were derived from the major scale; these items infer temporal lobe phenomenology (Persinger & Makarec, 1990). Meditators endorsed significantly ( $p < .001$ ;  $\eta^2$  in parentheses) more experiences of paranormal phenomena (.16), automatic

behaviors (11), writing (keeping notes about personal thoughts 13), profound experiences from reading/reciting poetry/prose (21), religious experiences (21), visual anomalies (.15), auditory (bearing inner voice). vestibular (vibrational experiences (19), and sensations of "cosmic consciousness" (21). There were no differences ( $<2.00$ ,  $p>.01$ ) between meditators and nonmeditators with respect to olfactory, depersonalization, widened affect, limbic motor, or perseverative experiences. Discriminant analyses indicated that the three most important variables were religious, auditory-vestibular, and paranormal experiences.

To discern "duration dependency" of the effect, the 56 subjects (a subset of the 221 meditators in the previous analysis) who reported they had taken Transcendental Meditation specifically (most of these questionnaires were collected between 1981 and 1984) were compared to age-matched nonmeditators (27) from this period. The former claimants were classified according to the duration of practice: 1 year, 2 years, 5.9 years, and more than 5 years; the consistency of practice was not assessed. One way analyses of variance between people who had learned Transcendental Meditation specifically and the reference group (27) indicated the former showed significant ( $F_{50.23}$ ,  $p<.001$ ) elevations in complex partial epileptic-like signs [44 (19996, 15 (13)%], but not in ( $F< 1.50$ ) control experiences (79 (13), 76(13)6].

The strongest ( $p<.001$ ) correlations (Spearman rho) between the duration of reported meditation experience and the phenomenological clusters were for: complex partial epileptic-like signs (60) and sensed presence (39) while the weakest correlations ( $p.05$ ) were for olfactory (11), widened affect (19), and control (10) responses. These results support the hypothesis that meditation techniques encourage complex partial epileptic-like signs.

The positive association between the self-reported duration of meditation (an inference of repeated trials) and the frequency of complex partial epileptic-like signs (but not control experiences) suggests a specific "dose-dependence" relationship. Obviously a third factor, that enhanced the symptoms and encouraged continuation of meditation, could have been present. However, a causal relationship could explain the development of frank epileptic displays over the temporal lobe (Persinger, 1984) in subgroups of prolonged meditators as well as the myoclonic and limbic motor disorders that have been claimed by some experienced TM teachers who subsequently withdrew from the organization (e.g., TM-Ex Newsletter, PO Box 7565, Arlington, VA 22207).

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M. A. PERSINGER If the general hypothesis is valid, then the elevation of complex partial epileptic signs among patients who display the phobic anxiety depersonalisation syndrome (Elarper & Roth, 1962), general anxiety, or the posttraumatic stress disorder may reflect variants of cognitive kindling that access different neuropathways which subserve these adverse experiences. Although meditation may enhance complex partial epileptic-like phenomenology and anxiety (Persinger & Makares, 1987), one must emphasize that moderate elevation of these indicators in the normal population is also associated with creativity and suggestibility. These characteristics can sometimes facilitate adaptation,

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### **Pagels Letter**

THE NEW YORK ACADEMY OF SCIENCES

letterhead, Heinz R. Pagels, Ph.D., Executive Director

July 1, 1986

Robert Kropinski

P.O. Box 27352

Philadelphia, PA 19150

Dear Mr. Kropinski:

My comments here are intended to serve as an affidavit in the civil action No. 85-2849, United States District Court for the District of Columbia. They may not be used or published for any other purpose without my written permission.

My summary opinion, as a theoretical physicist specializing in the area of quantum field theory, is that the views expressed in the literature issued by the Maharishi International University, and appearing in the "World Government News" and other publications associated with the Maharishi Mahesh Yogi that purport to find a connection between the recent ideas of theoretical physics--unified field theory, the vacuum state and collective phenomena--and states of consciousness attained by transcendental meditation are false and profoundly misleading. No qualified physicist that I know would claim to find such a connection without knowingly committing fraud. While I am not an expert on the meditation techniques advocated by the Maharishi I have experienced and studied meditation methods in the Buddhist and Hindu traditions. There is no known connection between meditation states and states of matter in physics.

Individuals not trained professionally in modern physics could easily come to believe, on the basis of the presentations in the Maharishi literature, that a large number of qualified scientists agree with the purported connection between modern physics and meditation methods. Nothing could be further from the truth.

What was especially interesting to me, in reviewing this literature, is the claim put forth by the Maharishi and his followers, that transcendental meditation and "The Science of Creative Intelligence" qualify as science. Although the word "science" is much abused, it continues to imply an adherence to logic,

the clear presentation of assumptions and deductions, and the experimental method. Most importantly, any science necessarily contains a recipe for its own falsification. None of these central features of the Western concept of science are present in "The Science of Creative Intelligence." This is not science.

Many of the ideas of modern physics written about by Dr. Lawrence H. Domash in "The Physics of Unity" (World Government News, Oct., 1978) are correctly presented. But Dr. Domash goes on in his article to interpolate these ideas as a vindication of transcendental meditation and "the unity of consciousness." The claim that the fields of modern physics have anything to do with the "field of consciousness" is false. The notion that what physicists call "the vacuum state" has anything to do with consciousness is nonsense. The claim that large numbers of people meditating helps reduce crime and war by creating a unified field of consciousness is foolishness of a high order. The presentation of the ideas of modern physics side by side, and apparently supportive of, the ideas of the Maharishi about pure consciousness can only be intended to deceive those who might not know any better.

Reading these materials authorized by the Maharishi causes me distress because I am a man who values the truth. To see the beautiful and profound ideas of modern physics, the labor of generations of scientists, so willfully perverted provokes a feeling of compassion for those who might be taken in by these distortions. I would like to be generous to the Maharishi and his movement because it supports world peace and other high ideals. But none of these ideals could possibly be realized within the framework of a philosophy that so willfully distorts scientific truth.

Sincerely yours,

[signed]

Heinz R. Pagels, Ph.D.

Executive Director

Affidavit of John W. Patterson

Affidavit

State of Iowa

County of Story

I, John W. Patterson, state that I am a professor who has taught graduate and undergraduate courses in science and engineering at Iowa State University of Science and Technology since winter 1966-67. ISU is a major state-funded university in the Midwest. My Ph.D. degree was awarded in December 1966 by The Ohio State University for scientific research on high-temperature materials. Since then, I have had a number of works published in scientific journals, and have made numerous presentations at scientific conferences.

I have also been a serious student of the nature of science itself, particularly as it differs from the counterfeit or pseudoscientific forms it takes in the hands of quasi-religious evangelicals and cult leaders. In this connection, I have been a very active member of the Iowa Academy of Science (IAS) and still serve on its Committee for Controversial Issues and Pseudoscience. In this role I helped draft the Academy's position paper concerning the pseudoscience of creationism and the more recent one on pseudoscience in general. I have also been a scientific consultant to an internationally recognized group of scientists and educators known as the Committee for the Scientific Investigation of claims of the Paranormal (CSICOP) and have

served for years on their Education Subcommittee, of which I recently became a chairman.

The TM movement, like the creation "science" movement, is in my considered opinion a religiously-based and fraudulent pseudoscience. Many of the claims issued by the TM organization in their news releases and recruitment campaigns are not just badly mistaken and ill-conceived; they are worse. No competent scientist, on the basis of present scientific understanding, could seriously subscribe to the TM views. Mass meditation cannot be used to lessen the force of gravity, to effect levitation, to modify weather patterns, or to lessen social and economic stresses in distant places. Religious believers often hold such views, but only for religious reasons - never on the basis of scientific findings. There is no compelling evidence to suggest that natural forces exist which are capable of such "actions through a distance" and indeed the law of the conservation of energy implies such things are impossible. If no educated scientists were among the leadership of the TM movement or on the faculty at MIU, one could write such absurd claims off to mere incompetence. However, Maharishi Mahesh Yogi professes to hold a degree in physics and there have been at least two Ph.D. holders in the MIU Physics Department alone over the years. This, along with other considerations, causes me to rule out the charges of gross scientific incompetence and opt instead for the charges of dishonesty, deliberate deceit and or fraud.

Unfortunately, it is virtually impossible to prove fraud and deliberate deception in the legal sense, unless the perpetrators happen to confess. However, many of the allegedly "scientific" claims and studies made by the TM organization, including those issued through their Maharishi International University (MIU in Fairfield, Iowa), have in my view been deliberately

contrived to mislead the public at large and particularly those who might thus be recruited into the movement.

Much of the research reported by MIU involves elaborate procedures but also involves what might be called "cleverly poor" experimental controls and a great deal of unjustified "leaping" to favorable conclusions. Herein lies another source of circumstantial evidence for the fraud or deliberate deceit mentioned above. Were the experimental mistakes and errors of judgment due mainly to naivete or mere incompetence, one would find about as many unfavorable results as favorable ones as regards the alleged benefits of TM and the so-called Sidhi and "Maharishi" effect(s). But one finds nothing of the sort. In virtually all their reports, the results tend to to never be negative, but are almost always cited as "statistically significant" confirmations of their hypotheses. So one-sided is the tally, in fact, that one may justifiably question the honesty if not the competence of the TM researchers.

State of Iowa

These views have not been arrived at frivolously or with slight effort on my part. I have personally attended many of the MIU presentations made at annual IAS meetings and also one of the TM recruitment lectures to which all viewers of their recent TV programs were invited. I have read several of the allegedly scientific investigations reported by TM researchers and have also obtained assessments from other ISU faculty members, including experts in our Department of Statistics who specialize in the design of experiments. Typically, their assessments have even been less kind than mine. I once traveled to the MIU campus to participate in an extensive guided tour of their university and research facilities and I have read and compiled rather extensive files on the assessments of TM claims published by non-TM researchers.

It is not feasible here in this brief affidavit to detail all the reasons for my present opinions regarding the TM-MIU claims and their advertizing campaigns, but my concerns are both deep and heart-felt. Indeed, to know what I do and not openly oppose such deceptive and pseudoscientific claims, would be most unconscionable; especially for a professional scientist and educator such as I who is in the public employ.

John W. Patterson

STATE OF IOWA     )

) SS

COUNTY OF STORY   )

On this 30th day of June, 1986, before me a Notary Public in and for the county and state aforesaid, appeared John W. Patterson, to me personally known to be the person whose name is subscribed to the foregoing instrument, and acknowledge that he executed said instrument as his free and voluntary act for the uses and purposes therein expressed.

Witness my hand and seal the day and year last above given.

[signed]

Juanita Lovejoy

Notary Public in and for the State of Iowa

## **Evaluating Heterodox Theories\***

**Evan Fales and Barry Markovsky**

**The University of Iowa**

Mail questions and observations for Professors Fales and Markovsky to [jmknapp53@gmail.com](mailto:jmknapp53@gmail.com). Their gathered answers will be published here on an as needed basis.

## Abstract

Active and heterogeneous disciplines constantly spawn new theories and theoretical variants. By definition, each such offering is heterodox to the degree that its veracity would diminish accepted theories. Most often heterodox theories are dismissed out of hand for non-rational reasons, e.g., they just seem too bizarre. Most of the time, too, rational analysis supports such rejection. Of course, many important theories in science once seemed bizarre but later were accepted as evidence accumulated for them and against received views. The lag between a premature rejection and ultimate acceptance is an inefficiency built into the theory evaluation process. Is there a way to reduce this inefficiency? Through examining a heterodox sociological exemplar, we discuss the standards to which such theories should be held in order to deserve (1) hearings in their relevant disciplines, (2) serious attention, and (3) assignment of a high likelihood of being true.

In every scientific discipline there arise from time to time challenges to "mainstream thinking" that appeal to heterodox theoretical frameworks or observational claims, or both. How should such challenges be treated? On the one hand, novelty is the lever of progress, opening to view new possibilities. On the other hand, no discipline can afford to devote serious attention to every unorthodox notion that comes over the horizon. This problem is an especially sensitive one for sociology, given the complexity and multi-level nature of the phenomena we study, and our correspondingly rudimentary understanding of them.

It is not our purpose to say how heterodox theories are in fact produced or received by scientific disciplines. Instead, we address normative issues: (1) the standards to which a heterodox theory should be held in order to merit a hearing; (2) the criteria it must satisfy to merit serious attention within a

discipline; and (3) methods for determining its likelihood of being true. We provide general criteria for theory evaluation, then discuss special problems of, and guidelines for, the heterodox. Our thesis is illustrated by an analysis of a published report claiming that people practicing Transcendental Meditation (TM) at one geographic location have immediate beneficial effects on social indicators at distant locations.

Scientific theories (henceforward "theories") consist of structured sets of claims, subject to evaluation via objective criteria (Cohen 1989; Markovsky 1994, 1996). These criteria bear upon a theory's internal structure, its standing vis-à-vis prior theories, and its relationship to the empirical world.

### **Theory Structure**

Theoretical arguments consist of statements that consist of terms. Because scientific theories offer unique, non-intuitive ways of understanding the world, they frequently employ terms with unfamiliar meanings. To be communicable, however, all terms must be understood in the same way by members of the intended audience. This requires a hierarchical conceptual system. At its base are undefined or primitive terms whose meanings are shared by the theorist and audience. Primitive terms are crafted into combinations which compose definitions or indicate correct usage for some defined terms. In turn, higher-order concepts are conveyed by definitions that include primitives and/or terms previously defined. A parsimonious conceptual system imparts clear meanings to just those terms needed to express the theory's statements.

A theory may be unimpeachable formally, but if meanings of terms are unclear, deriving and interpreting predictions becomes a haphazard affair. A theory purporting to have scientific credentials must be articulated with

sufficient precision and specificity that the contents of its claims can be linked to empirical referents and procedures for testing. That is, it must present a sufficiently precise picture of the constituents and causal processes of some natural domain that one can construct procedures for detecting and measuring the properties of those constituents. Those procedures also will employ causal knowledge concerning the ways that measuring devices or empirical phenomena should be influenced by the mechanisms under investigation.

Vagueness about a theory's empirical referents or how they interact with previously understood parts of our world will undermine any attempt to claim that certain phenomena provide evidence for (or against) that theory. For to say that some observed phenomenon measures, or is sensitive to, the presence of some underlying mechanism presupposes some idea of how that mechanism behaves—and specifically, how it can be expected to behave in the conditions under which the observation was made.

Even if all its terms are well-defined, a theory still can be toppled by a single logical flaw. If one claims empirical confirmation for a hypothesis derived from a theory, but logical analysis finds that the statement is the product of an invalid argument, then no longer can the theory justify the prediction, connect to the hypothesis, or benefit from the test results.

### **Confirmation Issues**

There is no fully agreed-upon metric for theory confirmation. However, a Bayesian framework captures several universal scientific values: For given levels of empirical evidence and prior knowledge, a theory's confirmation is greater to the extent that (1) it is compelling in view of prior knowledge; (2) the datum whose evidential value is to be assessed is made probable by theory and prior knowledge; and (3) the datum is not probable relative to

alternative hypotheses and prior knowledge.[1] Even without precise measures of these components, Bayes' Theorem permits *ceteris paribus* assessments of relative confirmation across theories. So with all else approximately equal between Theories A and B, if A explains the evidence better than B, then A has the higher confirmation status of the two. Furthermore, when all three criteria favor B over A, no *ceteris paribus* provision is needed: B will always have the higher confirmation status.

### **Special Considerations for the Heterodox**

Even if analysis reveals terminological ambiguities or questionable logic, publication still may be warranted if a theory is the best in its class. However, journals have limited space and cannot print every such effort, so the decision process becomes more complicated. Should an exciting, new, but untested theory have priority over a relatively workaday confirmation of a well-established formulation? What of the heterodox theory that comes bolstered by evidence, but flies in the face of established knowledge?

There are good reasons to publish heterodox work. First, it is difficult to justify rejecting a submission on grounds that it is heterodox when otherwise it satisfies normal standards. Second, heterodox views, if put forward with some competence, deserve a hearing if only because sometimes one of them turns out to be right and makes a major advance. This mandates a policy of relative tolerance in publication decisions. The low prior probability of a theory should not contribute, at least in a direct way, to its being denied a hearing.

On the other hand, there are good reasons to subject heterodox viewpoints to higher than normal standards: A corollary of Bayes' theorem suggests that data providing significant and exclusive support for a very improbable

theory deserve especially cautious and careful scrutiny[2] Whatever evidence we have for the improbability of a heterodox theory is, a fortiori, evidence for the illegitimacy of data purportedly favoring that theory. The case against the heterodox is strongest when a competing hypothesis can be established.

Is it right, however, that orthodoxy must supply a detailed rebuttal of all the data in order to deflect every heterodox challenge? It depends. For instance, if "all the data" are ten similarly flawed experiments, then refuting one of them refutes the other nine. Or if the claimant asserts that one study supplies especially critical support, then the identification of flaws in that study provides an equally critical falsification. In fact, it is sufficient that a well-entrenched position offer plausible alternative explanations for the challenging data. The burden of refuting those explanations lies with the proponents of the heterodox challenge.[3]

### **The Theory Behind the "Maharishi Effect"**

To illustrate our thesis, we examine a study that was organized by researchers affiliated with the Transcendental Meditation (TM) movement founded by Maharishi Mahesh Yogi. Orme-Johnson, Alexander, Davies, Chandler and Larimore (1988, henceforward 088) purportedly confirmed a theory asserting that variations in the number of TM-Sidhis—advanced TM practitioners—in a given location cause measurable variations in social phenomena elsewhere through the operation of a "unified field." The research was conducted in East Jerusalem and employed social indicators from Jerusalem, Israel, and Lebanon. Meditators' participation was voluntary and self-selected, their numbers varying from 65 - 241 between Aug. 1 - Sept. 30, 1983. The investigators predicted and found that meditation group size correlated negatively with crime rates, automobile accidents, and fires in

Jerusalem; positively with stock market prices and a national mood indicator in Israel; and negatively with war intensity and war fatalities in Lebanon.

Researchers, spokespersons, and politicians affiliated with the TM movement claim that this so-called "Maharishi Effect" (ME) is now scientifically proven through rigorous empirical research, replicated numerous times, and reported in peer-reviewed journals. Newspaper accounts, promotional materials, subsequent research reports, and our own communications with TM researchers, representatives, followers and defectors all indicate that, perhaps more than any other, the article we shall discuss provides a special source of pride, vindication, and scientific legitimation for all affiliated with the movement. In the sub-section to follow we examine the coherence of the theory behind the ME and its standing vis-à-vis prior theories. Following that we address research-related issues, noting methodological loopholes and alternative explanations.

## **The Theory**

O88 devoted considerable space to the Maharishi Effect theory (MT). Its central ideas come from Maharishi's theory of consciousness, developed further by physicist John Hagelin (1987, 1989).[4] Following are O88's core argument and key terms, with numbers added for subsequent reference.

[1] collective consciousness is the wholeness of consciousness of the group, that is more than the sum of the consciousnesses of all individuals composing that group. [p.778]

[2] [The theory] posits a unified field of "pure consciousness" as the basis of the diverse activities of all individual minds. All processes of thought and perception are viewed as fluctuations or qualified expressions of this underlying, unqualified, least-excited state of consciousness. Maharishi likens the individual mind transcending its more active levels and

experiencing its basis in pure consciousness to a localized wave settling to become the silent, unbounded surface of the ocean. Such experiences are said to create nonlocal, fieldlike effects of order and coherence in the environment... . [p.778-9]

[3] nonlocal effects could be mediated through the agency of the unified quantum field due to the intrinsically nonlocal structure of space-time at this scale. [p.784]

[4] A potential explanation for the apparent propagation of such coherent effects may lie, however, at the ultimate scale of superunification, the Planck scale of  $10^{-33}$  cm and  $10^{-44}$  sec, where the fundamental forces and matter fields are said to become fully unified... [p.784]

[5] the localized conscious awareness of the individual becomes experientially connected back to pure consciousness, the unified source of order and intelligence at its base, thus increasing coherence, reducing stress, and accelerating development in the larger society. [p.784]

TM thus is assumed to permit the individual to experience his/her minds' "basis in pure consciousness," which is embedded in the "unified quantum field" at extremely small scales [4]. [5] Individual and environment are linked by this field [3], and so the consciousnesses of meditators cause "nonlocal effects" [2] or actions-at-a-distance. Meditators acting in concert create, it is claimed, a greater wave of coherence in the unified quantum field than could be achieved by meditators acting separately. The ME influences anyone in the field's reach [5], creating in them TM-like coherence. The affected population is  $\frac{N_1}{N_2}$ , where  $N_1$  is the number of meditators in the population,  $N_2$  is the TM-Sidhi group size,  $a$  and  $b$  are approximately 100, and  $N_2 > 100$ .

## **Theory Analysis**

The theory receives low marks for meaningfulness. Key terms are undefined or only roughly characterized using other complex, undefined terms or metaphors. "Planck scale" and "unified quantum field" are defined in physics, but the meanings of many crucial expressions are not so clear, including "consciousness," "collective consciousness" (CC), "pure consciousness," and "experientially connected." Consider CC, defined loosely in [1]. First, it relies on another undefined term (consciousness), the meaning of which is not self-evident. Second, the expression "the wholeness of" is vacuous. Third, identifying what CC is more than still does not tell the reader what it is. Linking CC to "pure consciousness" does not help either, for the latter is characterized through an avalanche of still more vague esoterica. Without clear definitions, the authors must rely on metaphors—an ocean surface, a laser, radio signals—all of which break down. Unlike the ocean surface, the laser and radio signals, CC is, respectively, non-material, omni-directional, and in violation of the inverse-square law of signal strength [p.785].

To evaluate the plausibility of the argument, readers (and journal referees) would need solid grounding in contemporary physics. We consulted several nuclear and particle physicists and learned that detailed experimental evidence is lacking for Planck scale phenomena. Also, a number of unified theories compatible with the existing experimental constraints have been considered in this highly speculative area (Davies and Brown 1988).

[6] Moreover, physicists examining purported links to MT find them highly dubious (e.g., Stenger 1990; Pagels 1986). Thus, although O88 give the impression that their assumptions are well-grounded, the soundness of MT's quantum field connections is an open question at best.

Though more rigorous than the rest of the theory, the ME equation also has problems. First, no rationale is offered for its thresholds. The cut-offs of 100

are arbitrary, and the functional discontinuity they entail produces a rather awkward behavioral model. Second, why is the measurement unit number of people rather than, say, physical distance? The implication is paradoxical. Assume there is a 100-person TM-Sidhi group in downtown Chicago and another in rural Fairfield, Iowa. Ignoring for this example the smaller effect of non-TM-Sidhi meditators,  $ME = 1,000,000$  for both groups. This means that the effect would have a radius of possibly a couple of miles for the Chicago group, but more than 50 times that distance for the other group. Chicago's unified field then would somehow have to "know" that it is not supposed to affect people if they happen to be more than 27 (or however many) blocks from the meditation group, and Fairfield's unified field would have to realize that it must keep going (and going) to affect its quota of citizens. Although O88 claim many things for their unified field, this level of sentience is not one of them.[7]

## **Theory Context**

One component of Bayes' theorem pertains to theoretical contexts—the likelihood that the theory is correct in view of its consistency with, and plausibility relative to, prior knowledge. In statements such as [3] above, O88 imply that MT is consistent with the theories of contemporary physics. Indeed, Hagelin (1987, 1989) argues first that the identification of the mental with the physical is plausible within the framework of quantum mechanics and, second, that this identification—and a fully worked-out theory of mind/matter that anticipates contemporary unified-field theories—is found in the oldest sacred Hindu texts, the Vedas.

Hagelin's case rests on three pillars: (1) supernormal phenomena ("sidhis"), such as the ME, levitation and invisibility, have no other natural explanation; (2) parallels between an esoteric theory of consciousness and quantum

mechanics; and (3) parallels between a theory allegedly imbedded in the Vedas and contemporary unified-field theories. Regarding (1), Hagelin goes to some lengths to invoke the more recherché possibilities allowable by quantum theory, in particular, levitation. The problem is that, ignoring for now the ME, no sidhis are validated and so the far-fetched explanation lacks purpose. Under the circumstances, Hagelin assigns premier importance to the ME, saying it provides "the central core of experimental evidence in support of the proposed identity between pure consciousness and the unified field" (1987:73).

Hagelin's (and O88's) other pillars are equally shaky. His argument for a unified field-consciousness identity suggests that some quantum-mechanical properties of physical fields match characteristics of consciousness. However, his argument relies critically upon ambiguity and obscurity in the terms denoting these properties. For instance, he notes that "creativity of consciousness" describes intellectual inventiveness, whereas "creativity of matter" describes the quantum field's capacity to generate particles. Both kinds of creativity share the characteristic of production, but Hagelin does nothing to show that these two kinds of production are the same, or even interestingly analogous. This is about as cogent as arguing that the mind is a sort of mirror because both reflect, but it does capture the essence of Hagelin's approach.

To draw his parallels between the Vedas and contemporary unified-field theories, Hagelin relies on numerological and exegetic styles of reasoning. For example, his evidence for linkages between the Vedas, the unified quantum field, and consciousness includes the fact that there are five special Vedic terms called tanmatras, and there are five "spin-types" in quantum mechanics. Moreover, the quantum field theory that Hagelin

especially favors is known among physicists as a "superstring" theory. In corroboration, Hagelin offers a line from a Vedic text that he translates as "My body is called a string." [8] Hagelin's interpretations of physical fields in terms of consciousness are supported by nothing more than the construction of arbitrary formal isomorphisms, metaphors, and a reliance upon ambiguity and vague analogy.

In sum, O88's theory does not pass minimal criteria of meaningfulness and logical integrity. Even if it did, where the theory in question is that which is at best foreshadowed in Hagelin's writings, and prior knowledge includes knowledge of physical laws, neurophysiology and the like, the probability of the MT in view of prior knowledge is very close to zero. [9]

### **Evidence for the "Maharishi Effect"**

Even if the MT is not compelling, the kinds of empirical results claimed to support the theory would be noteworthy if true. As indicated by Abelson (forthcoming) [10] and Schrodts (1990), however, the empirical claims are weakened considerably by the nature of the research design and statistical techniques used by O88. These critics emphasize problems endemic to non-random treatment conditions, and the proneness of time-series analyses to Type II (false positive) errors. [11] In contrast, we take a more direct approach suggested by the two remaining components of Bayes' theorem: whether the evidence offered for the MT is actually predicted by the theory, and whether specific alternative hypotheses explain the evidence. [12]

### **Do Predictions Derive From the Theory?**

To be credible, MT must explain (1) how group meditation affects the unified field, (2) how these effects in turn cause changes in the actions of individual human beings, and (3) how those individual actions have their claimed social impact. Not clear in the theory is how meditators' brains spontaneously

synchronize to produce "coherence," how coherence modifies physio-chemical structures within the brains of distant others, why coherence only causes phenomena that happen to be defined socio-culturally as "positive," and how the distribution of behaviors is affected at the population level.[13] Hagelin (1987:69) concedes that MT does not explain how meditators affect the ostensible unified field, and the emotions, thoughts, and behaviors of people within it. Moreover, if the material world is presumed to be influenced by collective meditation (as it must be if the unified field is affected), then more direct measures are possible: inanimate ME-detectors should be placed at varying distances from the meditation group.[14] As it stands, causal linkages from individual TM practitioners to, for instance, a diminished likelihood of Nebraskans wrecking their cars, are hidden in a very "black box." Another indication that predictions do not derive from the theory is that lagged effects were not specified prior to the research. The researchers then interpret any significant correlation at any non-negative time lag for any indicator as supporting their theory. This multiplies the likelihood of finding "supportive" evidence, but opens the door to Type II errors even wider. The ME equation, from which specific hypotheses might have been derived, was ignored completely in the research. The time-series analysis employed each day's higher number of Sidhi meditators rather than its square, and the number of non-Sidhi meditators was not included in the test. There also were periods during the study when meditation group size fell below assumed thresholds for affecting Lebanon, or both Lebanon and Israel, but Sidhi-group size rather than zero was used as the independent variable. [15] In fact, the Sidhi group should not have been powerful enough to influence the Lebanese war, or even most of Israel. O88 argue that the roughly 38,000 non-Sidhi meditators in Israel and 2,000 more in Lebanon

provided the needed boost. However, O88 provide no information about the geographic distribution of these meditators or evidence to support their assumption that they were in the area and meditating during the vacation month of August which comprises half the test period.

In sum, ME predictions cannot be derived from the MT. There are gaps in the causal chain from group meditation to the phenomena supposedly affected, there are no specified time lags for the ME, and despite the capacity of MT's formal component to generate specific ME predictions, the model is ignored. Thus, evidence offered for the ME cannot significantly increase confidence in the veracity of the MT.

### **Can Alternative Hypotheses Explain the Evidence?**

O88 presented their empirical findings several ways, but the most compelling showed superimposed graphs of (1) a daily composite index of Jerusalem crime rates, auto accidents and fires; Israeli crimes and "national mood," and Lebanese war intensity; and (2) the number of meditators in the larger of each day's two meditation groups. Time-series analyses confirmed a statistically significant relationship between the number of meditators and the composite index for lags 3 0. Our analysis focuses on a few specific factors that were not included in the analysis but readily could have influenced both the meditators' decisions to participate and the social indicators used as dependent variables. Importantly, the research design prevents us from knowing how many other factors may have contributed to a spurious correlation.

Holidays and Vacation Month. O88 recognize that mundane events affect both meditation group size and their social indicators: Their statistical model compensates for weekend effects and for three Jewish holidays. There are other factors for which the authors failed to invoke statistical controls,

however. Perhaps the most obvious omission was that of three other major Jewish holidays during the study period—Succoth, Shemini Azeret, and Simhat Torah. Nearly all of the meditators who participated in the research came from the liberal end of the Jewish religious spectrum.[16] As was clear in the graph of meditation group sizes, they were willing to travel and meditate on the Sabbath and holidays. In contrast, Orthodox Jews do not cook, light fires, or travel in cars on religious holidays or the Sabbath. Undoubtedly the holidays also produce some elevation in mood, and may coincide with reductions in war hostilities measured from nearby Lebanon. Therefore, the same factors that increase meditation group sizes at certain times would also correspond to the abstinence from cooking and travel for a very significant portion of the Israeli population. We might then expect to find not only a heightening in national mood at the same time larger numbers of meditators turned out for the study, but also coincident reductions in domestic fires and automobile accidents.

Another effect, obvious in the graph of meditation group sizes, is attributable to August being vacation month in Israel. During August Israelis leave the country in large numbers. Critically, the investigators did not take into account the effects on fires and auto accidents of the lower population in Israel during August, of the tendency to cook less during hot weather, and of the potential for reduced war hostilities in the desert heat.[17] It may be difficult, but the burden of eliminating these possibilities rests upon the researchers.

The Lebanon War. O88 highlighted the negative effects of meditation group size on war intensity in Lebanon. Hostilities in the Lebanon war involved an enormously complex interaction between a multitude of social, political and military forces. A good sense of this complexity can be gleaned from The

New York Times Index "Middle East" entries for this period.[18] We offer several observations:

O88 make no mention of the many widely-publicized military and political events that may have both influenced the Lebanon war and induced meditators' patterns of participation. Many such events occurred around the midpoint of the study, coinciding with the wildest fluctuations in group size and war intensity. For example: (1) Israel announced it would withdraw its army from the Shouf mountains overlooking Beirut to a line along a river to the south. Major fighting erupted in Beirut just before the announced withdrawal date. (2) During the study period Prime Minister Begin both announced his intention to resign, and did so. (3) The Lebanese army completed a successful sweep of Beirut. A lull then occurred until the Israelis withdrew from the Shouf. Fighting promptly erupted among various factions. (4) Within days battles were being waged over the Shouf by U.S. and Druse militia, and the U.S. congress voted to keep the Marines in Lebanon for 18 more months. No effort was made to ask meditators why they showed up or stayed home in droves at various times during this period of the study.[19] In sum, it is hardly unreasonable to suppose that the fluctuations of the dependent variables measured by O88 would have remained exactly as they were even if there had been no meditators at all. The claim that MT provides the only plausible explanation of these data cannot be sustained. There are alternative explanations that do not depend on esoteric or paranormal influences.

## **Discussion and Conclusion**

We have devoted considerable space to the analysis of a particular heterodox report, the upshot of which is that, at this time, the claims of that report do not merit being taken seriously by the scientific community. The theory

motivating the research is ill-constructed and not compelling in view of prior knowledge; the evidence offered is not impressive and mundane alternative hypotheses offer plausible explanations for the findings. Only if its data were above suspicion, and no alternative explanations were known, would MT warrant any significant confidence in its truth. It is only by acquiring evidence of a sufficient quality and quantity, rendering any thought of its rejection irrational, that the heterodox theory ultimately can triumph.

Defenders of O88 might complain that we have not really explained their data. After all, we have not demonstrated that the causal factors we cite account for the observed correlations, nor have we re-analyzed the data to show that the ME vanishes when controls are entered for all those test periods when known exogenous factors might be influencing the results (which is almost for the entire duration of the experiment). Such an objection would be entirely misplaced. The ball is in the other court: It is sufficient, for the purposes of defense, that a well-entrenched position offer plausible alternative explanations for the challenging data. The detailed task of ruling out those explanations lies properly with the challengers. Failing that, the heterodox theory cannot rise even to the level of being worthy of serious consideration.

Our criticisms may be divided into those directed against the MT and those disputing interpretations of their data. As to the first, the main points were that the MT has serious problems regarding the clarity and integrity of its arguments, and it does not cohere well with other strongly confirmed theories, hence conflicting with the evidence supporting those theories. MT is under-articulated, often vague or enigmatic, reliant upon specious analyses, and silent about key processes that link causes to their alleged effects. These defects are not uncommon in novel theories, but in this case

they allow nothing better than crude plausibility arguments for its extraordinary predictions. Contrast this with, say, the theory of relativity, which was not only formulated in a highly precise fashion, but which entailed relatively simple and numerically precise predictions for its tests. So MT has a low prior probability. That, after all, is what makes it unorthodox, and its road to plausibility is bound to be arduous. Not only must a great deal of supporting data be amassed but, most likely, an indefinitely large body of established science will have to be overturned or revised to accommodate the new results.[20]

This brings us to interpretation of evidence. The MT predicts correlations that are supposed to support its causal claims. Against those claims we have launched, in descending order of importance, (1) arguments that offer concrete explanations of findings without invoking the ME; (2) more speculative arguments from plausible serendipity; and (3) arguments that do not explain a correlation between two variables, but that suggest the dependent variable can be fully explained without recourse to Sidhi group sizes. In the first class fall our suggestions concerning fires, auto accidents, national mood, and the immediate consequences of the Begin resignation; in the second category, our speculations about the lull in the war during part of August; and in the third, our mention of some of the many factors affecting the vicissitudes of the war generally. Even without quantitative support, this sort of defense of normal science is sufficient to undermine claims of plausibility on behalf of unorthodox theories that claim quantitative support. The low prior probability of a heterodox challenger suffices to establish a presumption of guilt.

A further point is relevant to the social and historical sciences, which often treat events that, once passed, can never be duplicated fully. Even worse,

relevant details, unless recognized to be significant and recorded at the time, later may be unrecoverable. In this case normal science, inevitably a Johnny-come-lately upon the scene, would suffer an irremediable disadvantage if the demand for a fully-developed alternative explanation had to be met. Thus, unless a heterodox challenger can produce experiments that are well-controlled, thoroughly analyzable, and replicable, the standard of disproof to which normal science can legitimately be held is quite low. Even arguments of the weakest class (3, above) must be reckoned to weigh heavily against any theory with a prior probability as low as that of MT. Finally, we do not pretend to resolve two difficult but important practical issues. First, to what extent should the scientific community devote time, effort, and journal space to debates over unconventional theories, at the expense of more conventional work that is more likely to be fruitful? We offer two brief observations. First, when research is conducted on behalf of an organized group (as was O88), its results will often find publication in arenas that do not afford an opportunity for informed rebuttal. Second, such rebuttals (as we have shown) need not be overly expansive to undermine an unorthodox theory.

As for the second issue, publication confers a certain aura of legitimacy in the eyes of the lay public and even the research community. Proponents of unorthodox theories know this and, as with TM proponents, often attempt to parlay such recognition into research grants, influence upon public policy-makers, and influence with the public at large. To what extent does the scientific community have a responsibility to allow—or not allow—these considerations to influence its handling of unconventional proposals? How much responsibility the scientific community bears is, in part, a function of the significance of the consequences of public acceptance. Publication of an

unorthodox medical claim, for example, might clearly have severe consequences, whereas publication of some novel view about the formation of igneous rocks most likely would not. It is here, in any case, that a much wider understanding of the principle that publication should not be taken to confer respectability in the sense of acceptability, would be beneficial.

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## Notes

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The authors contributed equally to this project. Direct correspondence to Evan Fales, Department of Philosophy, or Barry Markovsky, Department of Sociology, University of Iowa, Iowa City, IA, 52242. E-mail [evan-fales@uiowa.edu](mailto:evan-fales@uiowa.edu) or [barry-markovsky@uiowa.edu](mailto:barry-markovsky@uiowa.edu). We are grateful to Scott Eliason, Jeffrey Erger, Donald Krieger, Michael Lovaglia, and Philip Schrodt for their insights and comments on an earlier draft. A much more comprehensive treatment of the issues and analyses in this article is available from the authors upon request.

[1] This is expressed most rigorously by the formula  $P = \frac{e}{e + 1}$ , where P is the probability or level of confirmation of the theory (T), e is the empirical

evidence for  $T$ , and  $k$  is prior knowledge relevant to  $T$ . The formula asserts that  $T$  is confirmed to the degree that  $P(T|k) \approx 1$ ,  $P(e|T \& k) \approx 1$ , and  $P(e|k) \approx 0$ .

[2] If  $P(T|k) \gg 0$ , and if, for every competing alternative  $T_i$ ,  $P(e|T_i \& k) \gg 0$ , then, even if  $P(e|T \& k)$  is high,  $P(e|k)$  will be very low. This follows from the expansion  $P(e|k) = \sum_i P(T_i|k) P(e|T_i \& k)$ . This generalizes to the case where  $k < 1$ , where  $k$  includes well-established theories and their supporting data. In effect, because those data support theories that conflict with  $T$ , they conflict with  $e$ . Unless the truth of  $e$  has been established beyond any possibility of doubt, this weakens rational credence in  $e$ . See Falk (1995) for a formal Bayesian analysis.

[3] In his classic discussion "Of Miracles," Hume (1955[1748]) defends an even more cavalier dismissal of heterodoxy. He observes that it is not incumbent upon one to uncover fraud or error in dismissing every miracle report. Nevertheless, we can feel confident in such a dismissal because the occurrence of the miracle would violate our well-entrenched understanding of nature, and would therefore be placed in competition for our allegiance with the enormous mass of evidence which supports that understanding. It will therefore be more likely than not that some undetected-perhaps undetectable-mistake lurks behind the problematic data.

[4] See also Wallace (1989) for a more comprehensive but less detailed review. Hagelin is a faculty member of the Maharishi University of Management and was the Natural Law Party's presidential candidate in 1992 and 1996. The NLP promotes TM as the solution to virtually all of society's ills.

[5] Aron and Aron (1986:11) state this more bluntly: "...[T]he pure consciousness experience is actually the subjective experience of what in physics is called the 'unified field.'"

[6] We are grateful to Wayne Polyzou, Yannick Meurice and Bill Klink of the University of Iowa Department of Physics and Astronomy for their input.

[7] The intuitive answer is that individuals in the field "use up" the "energy" generated by the meditators. However, this is not our understanding of how the underlying physical field is presumed to operate, nor is it a process that we have found discussed in the TM literature.

[8] Frederick Smith (personal communication), a Sanskritist at the University of Iowa, notes that Hagelin's translation is an esoteric one, dramatically different from that which standard Sanskrit scholarship delivers.

[9] Important general questions have been raised by philosophers about the content of  $k$ , prior knowledge. For practical purposes and in the present context, however, it seems entirely fair to include in  $k$ , as we have done, those well-established theories and data from physics and biology to which Hagelin et al. themselves appeal.

[10] In 1994 we were informed by the Editor of the Journal of Conflict Resolution that Abelson's paper was forthcoming. It has not yet appeared at this writing.

[11] Schrodtt (1990) cites research demonstrating that business cycles "cause" sunspots and that eggs "cause" chickens (but not the reverse). The problem is that the noisier the data, the greater the range of frequencies it contains. Standard time-series methods then become ideally suited to extracting whatever "effect" one desires.

[12] A re-analysis of the data also would have been desirable, though not essential for our case. However, David Orme-Johnson has refused numerous requests for a copy of the raw data set.

[13] Beyond the purview of this critique are the moral and ethical issues that arise when meditators purport to alter experimentally the moods, thought processes, and behaviors of others without their informed consent, and when the TM movement assigns itself the responsibility of manipulating the substrate of all existence.

[14] This is the approach adopted by Radin and colleagues in their consciousness research (e.g., Radin, Rebman and Cross 1996). They look for attentional effects in the anomalous output sequences of random number generators.

[15] We argue below that Sidhi group size is affected by some of the same factors that influence the social indicators. Including Sidhi group size in the analysis when it is below threshold is thus likely to increase the "confirmatory" observations, artificially increase the apparent ME, and further bias results in a direction favoring the hypothesis.

[16] Confirmed in conversation with David Orme-Johnson and Charles Alexander.

[17] Confirmed in conversation with Alexander.

[18] We also relied on more extensive analyses provided by Frank (1987), Friedman (1991), Schiff and Ya'ari (1984), and Yaniv (1987).

[19] Confirmed in conversation with Alexander.

[20] TM researchers claim over 40 replications of the Maharishi Effect. Of those which are published, most are in obscure or newer journals (e.g., Hatchard, Deans, Cavanaugh and Orme-Johnson 1996). Moreover no two "replications" that we have reviewed actually employ identical procedures, measures and/or model specifications, and none of the field studies employed safeguards against the sorts of problems we raise.

Frameworks, Techniques, and Theory

Contributions of Research Consulting in Social Science

by Daniel Druckman, George Mason University

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Abstract: Renowned social scientist Daniel Druckman, of the Institute for Conflict Analysis and Resolution, discusses social science research consulting in the context of a three-year study undertaken for the National Research Council on improving human performance. This study is of

importance to TranceNet readers for its findings that: (1) TM is ineffectual in improving human performance, and (2) its finding that the meta-analysis that pro-TM researchers have put forward as finding benefit for the technique are deeply flawed in their methodology.

Three questions are addressed in this article: What is social science research consulting? How is this form of consulting performed? and What contributions have been made to social science theory and practice? The first question is discussed in terms of the match between a client's needs and the consultant's skills, the various roles consultants play, and the professional culture they share. The second question is considered in terms of such basics as preparing a winning proposal, dealing with both an internal (the firm) and external (the marketplace) environment, and overcoming barriers to implementation. The third question is treated by giving examples of applied research projects implemented for clients. These include projects that analyze negotiating processes, develop models of political structures and processes, analyze intentions, evaluate techniques for enhancing performance, and design policy and training simulations. The article concludes with lessons learned from these experiences, contributing to knowledge, practice, and the craft of consulting.

This article provides a window into the profession of social science research consulting. I ask three questions: What is it? How is it done? and What kinds of contributions have been made? These questions are addressed in the context of projects conducted for clients, mostly from U.S. government agencies in the national security and international development domains.(n1)

I conclude the article with some lessons learned as contributions to knowledge, practice, and the craft of consulting.

### Research Consulting: Art and Science

This section addresses the first question, What is research consulting? An answer to this question turns on the purposes it serves, the various roles consultants play, and the professional culture within which they practice. These themes are discussed in three parts. In the first part, I discuss the relationship between client needs and consultant skills. In the second part, I develop a typology of seven functions served or roles performed by consultants. The section then concludes with a discussion of some features of the culture of research consulting.

#### **Client Needs and Consultant Skills**

A consulting project occurs when there is a match between the needs of clients (or sponsors) and the knowledge or skills that a consultant (or consulting team) brings to the project. This match can be understood with examples from several actual projects done for government clients, which can be considered a large portion of the universe of clients that invest in social science research. One example comes from a national security agency that deals with organizing large quantities of information for analysis. The agency's strength lay in the careful collection of information about people and events, as well as documentation of trends or changes in political and economic conditions in various countries. Its weakness was in developing a framework for depicting relationships among the variables through time. For this, they turned to a consulting group with experience at constructing models for analysis. With the framework in hand (product of the consulting group's efforts), the agency's resident staff was able to distinguish between precursors, concurrent conditions, and consequences of the events

documented by their field staff (see Druckman, 1983, 1986).

Another function of this agency was to make forecasts of the form, Who will be the leader of country X in 5 years? or When will a political regime collapse? Although they had statisticians on their staff, they were interested in expanding the search for state-of-the-art approaches or tools beyond those familiar to them. For this search, they turned to a consulting firm well connected to the academic community and, thus, in touch with the most recent methodological work in the field. Rather than merely providing a survey of techniques and tutorials on their use, however, the consultants proposed longer research projects that would demonstrate applications within country contexts. By applying the research tools in this way, the consultants were able to elucidate the conditions and processes of elite mobility and political stability. As a result, the client developed a more complex understanding of the problem from one of simple prediction--extrapolating from past trends--to one of "what if" scenario analysis--the conditions under which leaders emerge (see Druckman & Green, 1986; Druckman & Vaurio, 1983).

A third example of a match between needs and knowledge concerns the evaluation of techniques with strong claims for training effectiveness. Training entrepreneurs routinely approach government agencies with techniques that they purport work better than traditional methods. Because of a need for quick and effective training, military agencies are particularly vulnerable to these claims. The challenge for them is to discriminate between the effective and ineffective approaches. Knowledgeable consultants can provide technical support for the evaluation; prestigious

consulting organizations can provide a stamp of approval (or disapproval) for the techniques. By deciding to employ the National Research Council (NRC), this agency acquired both knowledge and prestige. The knowledge comes from experts appointed to its committees. The prestige derives from an organization whose charter as science adviser to the U.S. government was signed by Abraham Lincoln in 1863. The result of the first of several committee projects (done over a 12-year period) produced the needed evaluations based on research findings; but, more important, the consultants also provided methodological guidelines for evaluation and a theoretical rationale for each of the approaches examined (see Druckman & Swets, 1988).

A fourth example from my consulting experience illustrates how consultants can enhance interagency cooperation. Like consultants, many government agencies must identify consumers for their products within the government. This is particularly important for agencies whose function is to provide analytical support to policy-making departments. Outside consultants can play a liaison role between departments. By developing new analytical tools for the agency and then helping them to sell the tools to the department, a consulting firm brought the agency to the table as a player in the preparatory discussions for an intergovernmental negotiation on conventional weapons (see Druckman & Hopmann, 1991). Similarly, a consulting team can enhance the contributions made by particular units (e.g., the unit responsible for making net assessments or arms control projections) within departments (e.g., Defense or State). By developing a sophisticated simulation tool for strategic analysis, our team enhanced the unit's visibility in the department's policy-making process.

These examples illustrate a number of client needs and consultant skills. Included among the needs are frameworks for organizing information, tools for improved diagnosis and analysis, program evaluation, program legitimacy, satisfaction of consumer agency needs, and expanded networks within the consulting and academic communities. Skills brought to the table include modeling, statistical analysis, use of the latest computer technologies and graphics, research synthesis (including knowledge of appropriate scientific literatures), oral presentation, and networking in conjunction with developing or reinforcing a reputation for responsiveness and quality work. When the needs match the skills, a client-consultant relationship is established.

## **CONSULTING FUNCTIONS**

Most consultants perform a variety of roles. Although the roles are usually overlapping and sometimes performed simultaneously within the same project, they have distinct functions. Based in part on my own experience and on discussions with consulting researchers in a variety of firms, I suggest seven roles. When consultants serve as advisors, they typically contribute to a client's strategic concerns. For example, when preparing for a briefing to the agency's executive director, a program administrator seeks advice on what to emphasize when presenting the division's accomplishments for the year. Another example is when consultants are asked to evaluate a federal department's intramural research program. Consultants may be part of an outside panel given guidelines to judge whether various projects have made sufficient progress to be continued. At a higher level, many policy makers retain consultants as sounding boards to float proposals or initiatives before presenting them in official forums. Many

of these ideas include tactical moves to be made in an upcoming intra- or intergovernmental negotiation.

Another consulting role is that of technician. The specialized technical skills of many consultants are often sought to augment the less technical backgrounds of agency staff. These skills include applying statistical techniques, designing program evaluations, designing field experiments, and devising frameworks to guide research programs. Although these skills are rarely used in the context of basic research, they contribute to the solution of challenging real-world problems. Examples from my experience are using forecasting techniques for anticipating proposals in a multilateral negotiation, using content analysis to understand the causes (and solutions) of negotiating impasses, applying discriminant analysis to detect deception in political discourse and to ascertain the factors that influence the mobility of political and military leaders, and developing mathematical models to diagnose the stability of political regimes. Many of these projects are discussed further in the sections below. Other examples are given in Ulvila's article in this issue. (For a discussion of technical and advisory functions performed by intellectuals for public bureaucracies, as well as the tensions that exist between policy makers and intellectuals, see Merton, 1957, pp. 207-224.)

A third consulting role is that of applied theoretician. The focus here is on the substance of a research study rather than the tools used to analyze data. The skills used in this role are those of the area or topic specialist rather than those of the methodologist. The expertise sought may consist of regional knowledge on topics such as the politics of the Middle East, the economics

of South Asia, or practices in China that influence global environmental change. As an applied theoretician, the specialist would use a framework to place the regional problem in a broader conceptual context. The role may also refer to knowledge of a particular research literature, such as learning, decision making, or organizational cultures. This type of specialist may provide the client with a synthesis of the relevant literature leading to lessons learned for practice.

Another role is that of study director. In this role, consultants function more as integrators than as specialists. They direct study teams or committees whose task is to produce reports based on policy-relevant research. This is a multifaceted role in which the consultant assembles the team, decides on a division of labor among members, develops milestones for accomplishing tasks, prepares and edits draft chapters, and provides the client with progress reports, briefings, and a final report. In the consulting firm, the director usually guides a small team of technical specialists with both methodological and substantive expertise. The report may be circulated throughout the client's organization, but it is rarely disseminated to a wider public. At the NRC, the study director leads large committees of nationally recognized experts in producing a state-of-the-science report on timely policy issues. The report is also made available to the public through the National Academy Press.

Another function sometimes provided by study directors is that of bridge builder. In this role, consultants bring different communities together. Through collaboration, they expose academic specialists to practical issues and the way that the client's organization approaches them. This exposure

can lead to the reframing of research questions. In turn, the practitioners are introduced to perspectives developed in the research literature, expanding their own understanding of the problem. Furthermore, the connections made extend the range of professional interactions for both communities. One effect is to reduce the often observed polarization between them, referred to as a "two cultures" problem (George, 1993).

Consultants may also serve as facilitators. By this, I mean they attempt to improve communication processes in groups. This may occur as short-term assignments where the facilitator contributes to the conduct of meetings. Facilitators define problems, identify possible solutions, help the group choose the best solution, and work with members to implement their decisions. (For more on this process, see Zander, 1994.) Consultants may also participate in longer term problem-solving processes for conflict resolution. Focusing on perceptions and needs, facilitators attempt to improve intergroup relationships that have deteriorated. Research and theory play a role in a process designed to encourage participants to be analytical in exploring the sources of their conflict. Referred to as problem-solving workshops, these consulting interventions have become quite popular as alternatives to official diplomacy in international relations (Fisher, 1983; Kelman, 1995, 1997; Mitchell & Banks, 1996). The principles and techniques derive from earlier applications in industrial relations, where similar procedures are used to address organizational conflicts. (See Fisher, 1997, for a historical account.)

When consultants focus primarily on learning or skill development, they serve as trainers or teachers. As trainers, consultants develop specialized

programs for clients who desire to acquire or refine job-related skills. An example from my experience is the effort to design a program on negotiation training for mid-career diplomats. The program conveyed concepts and tactics based on findings from 25 years of published research. The concepts were applied in three simulated tasks performed by small "consulting" teams: the roles of case study analyst, strategist, and designer of training exercises. Products produced by the study teams were evaluated for learning benefits (see Druckman & Robinson, 1998). When the training materials are developed for more general educational purposes, consultants play the role of teacher. For example, the diplomatic training materials have been expanded for use in graduate-level classes as well as for foreign exchange students. Unlike the diplomats, students read the original articles from which the findings were derived. Unlike the trainer, the teacher-consultant spends more time on concepts and frameworks than on specific applications.

The roles described above are not regarded as pure types. Consultants often perform several of these functions through their careers and, sometimes, simultaneously. In my own work, I have been a technician, applied theoretician, study director, bridge builder, and trainer-teacher. For particular projects, I have functioned as both a technician and applied theoretician; as a study director, bridge builder, and applied theoretician; and as a trainer and applied theoretician. Nonetheless, it is useful to distinguish among the roles to understand the diversity (and complexity) of the profession as well as the preparation needed to perform as a research consultant. The consideration of roles also highlights the flexibility needed to adapt to changing client needs as discussed in the following sections.

## **The Consulting Culture**

To the extent that consultants share values and goals, it should be possible to describe features of a consulting culture. Such features as individualism, risk tolerance, competitiveness, materialism, and moderate political conservatism (especially on issues of marketplace economics and defense) would seem to characterize the American beltway consulting culture. These values and political ideologies support the entrepreneurial work style of these consultants. They are regarded as modal features around which there is variation among consultants and companies. For example, some consultants are motivated primarily by material rewards, others are stimulated by the challenge of winning contracts, and still others (particularly social scientists) view their work as opportunities to influence public policy. Differences also exist with regard to commitment to political ideology. Softer commitments characterize consultants who use ideological arguments instrumentally, as when free-market policies or a strong defense lead to an increase in consulting opportunities. Harder commitments depict consultants who choose their careers because of their long-held convictions about public policies. These consultants are motivated by opportunities to influence policy and, for many social scientists, this consists of better health, education, and welfare systems or the resolution of international conflict by peaceful means.

Another way of describing the consulting culture is through comparison with other cultures. Because we are interested primarily in social science consulting, it is instructive to compare it with academic social science. The comparison can be made in terms of the categories of goals, processes, organizing structures, and outcomes. With regard to goals, a relevant contrast is between developing practical tools for clients and contributing

new concepts or theories for the field. Another difference is between tailoring projects to the needs of clients and doing research that contributes to a professional field. A third consists of taking on projects that contribute to the company's profits versus choosing projects that advance the field or contribute to a professor's case for tenure.

A number of differences exist between the cultures on process. An oral briefing format for presenting results to clients contrasts to the article or book format, which is the primary mode of communicating findings in the academic community. The former tends to consist of to-the-point summary presentations; the latter includes more elaborate arguments. Severe time limits for projects, linked to budget expenditures, characterize most consulting assignments. For academics, time pressures are considerably less intense, even in the face of publisher's deadlines, conference presentations, and tenure decisions. A relatively jargon-free presenting style for consultants contrasts to the specialized language communities developed by academics for communication in disciplinary journals. In fact, although the affiliation to an academic discipline is critical within the university, it is largely irrelevant--and even a hindrance--in the more problem-oriented culture of consulting.

Differences in organizing structures include the way project teams are constructed, the source of compensation, and style. Consulting teams are usually organized around a problem and include members from different fields, such as engineering, computer science, and social science. Academic research teams focus primarily on theoretical issues and may be interdisciplinary but within the narrower band of allied disciplines, such as

political science and psychology. Consultants' compensation derives directly from contract budgets; their salaries are built into the budgets and can disappear with the conclusion of projects (referred to as "soft money"). For academics, salaries are derived from departmental budgets linked to faculty lines, which are usually independent of contracts. A somewhat formal conversation style and mode of dress for consultants in beltway firms contrasts with the more casual interaction and dress style seen in academic departments. And, with regard to outcomes, the two cultures present different kinds of products. Consultants deliver final reports in which the company takes authorship credit, with acknowledgments to key staff in a preface. Their rewards are salary increases and mobility within the company. For academics, author credit is critical for reputations, which are made through citations in the literature. Their reward is status within the profession. For both, however, the products signal achievements that bolster their credibility (or claim) as experts.

It is apparent that the gulf between these cultures is deep. It is not, however, unbridgeable. Social scientists have an opportunity to bring these pursuits closer together, and I have viewed my professional role in these terms. With a foot in both cultures, I have shown how consultants can benefit from the theoretical contributions made by academics as well as how the academics can benefit from the applied contributions made by consultants. The conceptual frameworks developed by social scientists provide ways of linking different applied projects for a long-term research program. (See also Hayes's article in this issue.) The wide range of methodological approaches found in the literature contribute to a versatile approach to analysis--a kind of adaptable tool kit of qualitative and quantitative methods. By addressing

conceptual issues in applied projects, consultants operate at the juncture between theory and practice, giving them the latitude to communicate findings from the same project to both communities. Examples of how this is done are discussed in the section below on "The Research Consultant as Applied Social Scientist."

### Practicing The Craft: Nuts And Bolts

In this section, I discuss the challenges facing the research consultant. It is divided into four parts. First, I discuss the "bread and butter" of the business, writing winning proposals. Then, I discuss the consulting environment inside the company, focusing in particular on the relationship between project directors and managers. The third part focuses on the external consulting environment, with some observations about surviving in a soft-money career. In the final part, I discuss some barriers to implementing completed projects and offer suggestions about how they might be overcome.

### **THE WINNING PROPOSAL: NEGOTIATING PROJECTS**

For many companies, proposal writing is the primary activity of its staff. And, for good reason: Their survival and growth depend on winning in a competitive proposal-writing game. In my own experience, proposal preparation was regarded as being more important than the implementation of the projects themselves. A company culture develops to support this goal, and the company's activities are directed toward producing a large number of winning proposals. Because the time and effort expended toward developing proposals far exceeds the resources available for these activities, it is important to develop a strong supportive culture. After all, winning proposals are the result of considerable effort. It is an exhaustive and exhausting process, summarized well by Booz-Allen & Hamilton's guidance to their consulting staff to "Leave No Stone Unturned." Their advice

emphasizes almost compulsive attention to the details of proposal drafting, focusing primarily on gathering information about the client and competitors, organizing the writing team, managing the process (including internal reviews), crafting a readable document that includes eye-catching graphics, matching staff expertise (actual or constructed) with technical requirements, and fashioning a budget that provides adequate resources for the project while not exceeding the client's available funds. And, the process does not stop when a proposal is won and the project is under contract. The slow processing cycle of most government agencies encourages early proposal submission, usually long before the final report of an ongoing project is submitted. Further complicating the process are clients who insist on reviewing the final report before committing to follow-on projects. To hedge against these uncertainties and anxieties, consultants divide their time among several projects and clients.

Although many of these activities are more art than science, consulting firms often develop a generic, somewhat mechanized proposal preparation process. Less attention is paid in these master plans to substantive issues and client-specific needs than to a consulting lexicon and structure suited to a large variety of possible projects. They consist largely of templates that list, in a chronological sequence, the activities that must be completed before internal review and submission. This approach contributes to increased efficiency and productivity (in terms of the quantity of proposals generated). These are important goals, and it is the science of consulting--learned through training--that contributes to a firm's long-term survival. However, a weakness of this approach is a lack of sensitivity to specific client needs, missions, and cultures. Those needs must be understood, and it is the

art of consulting--learned through experience--that makes the difference between winning and losing proposals.

Much of the advice about proposal writing given by companies emphasizes competition. Nowhere, in my experience, is this more evident than in the Booz-Allen document referred to above, "Leave No Stone Unturned." The company's partners conclude the document with the motto, "don't play the game unless you play it to win," followed by such advice as:

- Our competition is tough--we can't leave any stone unturned if we want to win.
- Strategy development and positioning efforts prior to requests for proposals are essential to win the big ones.
- The winning proposal is the one that meets the decision-maker's needs better than any other proposal--write to win.
- Managing a winning proposal effort is more challenging than managing client assignments--it requires our best people and our best efforts.
- Don't quit once the proposal has been submitted.

This advice not only sends the message of just how critical proposals are to the company's reputation and, ultimately, survival. It also creates an atmosphere in which staff consultants and program managers perform around-the-clock proposal drafting, before, during, and after the completion of projects. It is little wonder that training in the craft of proposal writing has itself become a lucrative consulting business, as illustrated by Beveridge and Velton's 1982 book, *Positioning to Win: Planning and Executing the Superior Proposal*, as well as by the busy international consulting schedules of its authors.

Although the Booz-Allen points are not stated quite so explicitly in other company contexts, they espouse strategies shared throughout the consulting industry. They evoke a sports metaphor in the sense of consulting as a zero-sum game. And, they reflect preferences about the value of competition and entrepreneurial approaches in a marketplace culture. As a result of these cultural values and the activities that they inspire, their clients often receive better proposals on time--even those they do not win--than reports of the project's results, often delayed well beyond the proposed date of completion. The question not answered, however, is whether this kind of culture and these activities actually make a difference. Because data are unavailable on this issue--in particular a comparison between companies that use different strategies--we must address it on the basis of our own limited experience. On this matter, I can offer several tentative observations on factors that may distinguish between winning and losing proposals.

One observation, perhaps the most important, is to write a proposal in the context of a relationship or reputation already established with the client's organization. Proposed projects have a better chance of getting funded if they are prepared for familiar clients who have benefited from your company's past work.<sup>(n2)</sup> Another observation is to float concept papers by prospective clients for comment and encouragement. When the client's comments are incorporated into the proposal, he or she is likely to be more receptive. Third, get to know all the key decision makers in the client's organization. Decisions are rarely made unilaterally; consultants can be instrumental in developing a favorable consensus within the client's organization. A fourth observation is to clearly address needs or, in many

cases, define needs unarticulated previously by the client. Only seasoned consultants are not surprised to realize that many clients do not know what they want or "know it when they see it." The challenge is twofold: Be sure that clients have a role in defining the needs and that they realize that they need you (the consultant) to realize them. Fifth, build networks of outside consultants and subcontractors that can be used for specific tasks requiring their expertise. Clients also benefit from expanding the range of their contacts--especially in the academic community. And, finally, prepare a realistic budget that is viewed by the client as negotiable. Willingness to negotiate communicates flexibility and prevents pricing yourself out of the market.

Although these observations support the aphorism of "leave no stone unturned," they place greater emphasis on external relations than on internal management according to general guidelines--as emphasized in the Booz-Allen material. They also describe a process more similar to mutual problem solving or education between consultant and client than to a sports competition. More attention is given to building relationships for long-term projects than competing with other firms for limited consulting dollars. I discuss this further in the sections to follow.

### **The Internal Consulting Environment**

Most research consultants are analysts or project directors in firms whose survival depends on negotiating contracts with clients. To a large extent, the firm's internal environment is shaped by this pressure. Because the primary basis for performance evaluation is the number and size of contracts brought to the firm, the environment is competitive and tense. When staff consultants are not collaborating as members of the same project team,

they are competing with each other for a limited number of director or manager positions. They are also dealing with a tension between the independent entrepreneurial motivation that helped them win contracts and the dependent bureaucratic climate created by the company's officers to manage its staff. Because this tension is the dominant feature of the consulting organization, I would like to focus on it in the discussion to follow.

The managerial role in the consulting firm is the link between project directors and the company's officers. Usually responsible for a division of the company, managers monitor projects, evaluate project directors, strive to meet financial targets set by the officers, and staff the division, making both hiring and firing decisions. Thus, the primary managerial function is to judge performance according, for the most part, to criteria related to the division's growth. Managers' primary motivation is survival (and mobility) within the company. Toward this end, managers create and sustain pressure on the division's staff for continuous growth. In many companies, growth consists of increasing the division's projects and size of its staff. The manager's reward is vertical mobility toward the top of a pyramid defined by spread of control. The project director's reward is continued employment and annual pay raises or bonuses. Herein lies a source of tension between these roles.

Managers and project directors compete for control over projects. From the manager's perspective, any project is owned by the company and performed within his or her division. For these reasons, managers take responsibility for ensuring that the tasks are implemented within the proposed time frame and that the product is delivered on time to the client. For the managers, time is money, and extra time needed to complete tasks often means budget

overruns covered by company overhead: No-cost extensions are not music to the ears of managers or company executives. From the project director's perspective, the projects are his or her responsibility--for at least four reasons: Project directors usually bring the project to the company, interact with the client on a regular basis, perform the proposed tasks, and prepare a final report. Of interest is the way that these conflicting interests are handled within the company. Both roles maneuver tactically by taking advantage of their own sources of power. Managers control rewards to project directors. They can and do manipulate performance evaluations to reward (through excellent ratings and large salary adjustments) or punish (through less-than-satisfactory ratings and small salary adjustments) their staff consultants. By this mechanism, they encourage their staff to depend on them. Further aggravating the relationship is the two faces often shown by managers: a supportive face to clients and a tough, controlling face to project directors and other staff members.<sup>(n3)</sup> Managers attempt to strike a balance between satisfying the company's clients and controlling their staff.

Project directors control the way projects are implemented and communicated to clients. They can and do manage the impressions sent to clients, often by tacitly communicating that they, not the company's managers, are calling the shots. An appropriate model for this role is that of a boundary role conflict, as described by Walton and McKersie (1965). Project directors are negotiators who must mediate between the often-conflicting demands made by managers (to enhance the company's portfolio of clients) and by the clients (to deliver a useful product). Further aggravating the relationship are the different loyalties and professional identifications of managers and project directors: the former to the company, the latter to the

profession; the former to the consulting business community, the latter to the scholarly or applied discipline. They attempt to strike a balance between the demands made on them within and outside the company.

### **The External Consulting Environment**

In considering the external environment, we shift our focus from relationships among project directors, managers, and company officers to relationships among the consultants (whether project directors or managers), the client organizations, and competing consulting firms. In the marketplace of consulting services, firms compete for contracts that provide the needed resources for projects (salaries, benefits, travel, materials, and overhead for company operations). The consultant's challenge is to survive and prosper in this competitive environment. For the social scientist who wishes to do research, an additional challenge is to secure long-term projects that afford the time and resources needed for making analytical contributions. Aggravating the challenge further is a marketplace often inhospitable to investing in theory or empirical research. In this section, I concentrate on strategies for meeting this challenge.

Research consultants are faced with a dilemma. On one hand, they must compete for contracts. On the other hand, they must reserve sufficient time to complete the research. By cultivating relationships with clients, it is possible to reduce (if not resolve) the dilemma. Long-term projects provide time for research by reducing the need to continuously generate ideas or competitive proposals for new projects. By turning client relationships into sole-source contracts, consultants reduce the need to compete while possibly increasing dependence on that client (see note 2). Of interest is the question of how to attract, manage, and sustain support for research while

remaining competitive in the face of unforeseen changes in relationships or clients' needs.

Success in developing a quality research program depends on actions taken by both the company and the consultant. A company strategy should consist of three decisions. One is to invest for long-term profitability. This would entail short-term costs in the form of overhead expenditures earmarked for staff development and for nurturing relationships with appropriate client agencies. A second decision is to avoid pursuing advertised requests for proposals from unfamiliar agencies. Competitive bidding is expensive, time consuming, and irrational from a cost-benefit perspective (i.e., any proposal has a low probability of funding, even those that succeed in surviving a "best-and-finals" cut-off). A third decision is to articulate a company policy that places social science research at the center of its business activities. Without such a policy, it is difficult to build a reputation as a leading social science consulting firm. Without such a reputation, it is difficult to sustain client support over the long term. With this kind of company support, consultants are in a position to attract state-of-the-art research projects. However, whether or not the projects are actually contracted and sustained depends also on actions taken by the consultant.

A consultant's strategy should consist of four decisions. One is to consider problems as research challenges rather than as jobs. Consultants should be encouraged to focus on advancing a field of study or practice (a think-tank mind-set) rather than making sales to customers (a retail business mind-set). Another is to work toward building a reputation for expertise and responsiveness. Professional publications in peer-reviewed journals attest to

expertise. An understanding of the problem from the client's perspective indicates responsiveness. A third decision concerns networking. It is important to connect with other consultants and academics working on similar problems in the same or allied fields. Being viewed as part of an invisible college enhances visibility: Often, representatives from client agencies are part of the same networks. Exchanging and being exposed to ideas at specialized conferences or annual professional meetings keeps consultants abreast of developments in the field. And, fourth, putting extra effort into the first client assignment can solidify a relationship. None of the other decisions is as important as the perceived quality of the consultant's first deliverable. That product also contributes to building a reputation and advancing the state of the art. In offering these suggestions, I have in mind the social scientists who are about to embark on a consulting career. For experienced consultants, the suggestions may be useful reminders, especially in the face of changing client needs or conditions in the marketplace. While advancing a long-term strategy for research consultants, I am aware that changes out of the consultant's control can threaten the completion of important projects or even the firm's survival. Experienced consultants owe their longevity to anticipating change. They hedge against change, especially sudden downturns, in several ways. One is the well-known business strategy of diversifying the client portfolio to reduce dependence on one (or a few) client agencies. Another is the psychological strategy of developing a flexible intellectual approach to problems. This is done by avoiding overspecialization, preferring instead to be social science generalists who incorporate lessons learned from diverse consulting experiences. (See Druckman & Bjork, 1994, chapter 3, for a discussion of learning strategies that enhance flexibility.) Flexibility makes it easier to "tool

up" in the face of change. But, even these strategies may not protect consultants against the sorts of changes that occur at a macrolevel in political or economic institutions. When these changes occur, or when they are anticipated to occur in the near-term, it pays to be a part-time consultant who also maintains an academic (or other nonconsulting) affiliation. While reducing the consultant's dependence on clients, the affiliation also provides opportunities to keep abreast of the latest developments and innovations in theory and methodology.

### **Barriers To Implementation**

The consultant's work for a client is not completed with the delivered report or product. The value of the product often turns on its use by the client's organization. Although use has different meanings for different kinds of products--for example, software versus research findings--most if not all projects are intended to be implemented by the client. Yet, despite that intention, a number of barriers prevent implementation. Interestingly, many of them reside within the client's own organization. A first step is to be aware of them. A second step is to take actions that can prevent them from occurring. Both are discussed in the paragraphs to follow.

Invidious distinctions. The decision to use consultants is usually made by the client agency's executives, not by the agency's staff. Often, the decision raises suspicions among the staffers, who may wonder whether their competence to do the job is being challenged. When this happens, consultants discover that they are in a competitive situation: Contributions or gains made by the consultants are viewed as setbacks for the staff; failed consultant projects are viewed as gains for the staff. Under these circumstances, it is little wonder that consultants' requests for information

are often rejected or unheeded. At the extreme, the client's representatives or liaisons are so responsive to their threatened bureaucratic colleagues that they create an adversarial relationship with the client that can undermine the project and its implementation.

Incentives. Implementation suffers when there are no career incentives for staff to use the project's results or products. Often, client agency executives forget to assign staff members the task of implementing a consultant's completed project. Without an explicit assignment or incentives, staff members are unlikely to consider the project a high priority task. Add to this the routine inertia experienced in many bureaucratic organizations, and the project's influence will be limited.

Perceptions and perspectives. Research projects are difficult to sell and then to implement. Many clients think of research projects in terms of shelf life rather than expecting practical contributions to the agency's tasks.

Although projects may provide insights that broaden a client's perspective, those insights are purchased at a high price, adding little to what is "already known" in the academic research literature. This view jeopardizes the chances for implementation.

Timing and timeliness. Many government agencies are obsessed with current events, referred to within the beltway culture as "putting out fires." With the notable exception of public opinion polling, research projects do not produce results in the kind of short time frames within which many clients operate. Furthermore, fads and fashions change through time, and projects often outlive the original need, which was responsive to pressures at a moment in

the past.

Personnel. Turnover can be an enemy of consultants. When the champions and supporters of projects move on before the work is completed, the chances for implementation are diminished. This is especially likely when the strong advocate is replaced by a weaker one. It is also likely when the new staff have no institutional memory of the project's earlier accomplishments or limited career incentives attached to its success.

Structural changes and the zeitgeist. In addition to changing fads, agencies (and companies) sometimes undergo fundamental changes in purpose or culture. The careers to which consulting projects were attached no longer need the project or its results to advance. This may occur in government when there is a change in the political administration--at the top of the agency or in the executive branch. It occurs in the private sector after mergers or other forms of reorganization are mandated from the top. It may even result from systemic changes, as when the Cold War ended. When this happens, it is time to reexamine the relationship and overall approach taken with that client.

How, then, can these barriers be overcome or prevented from jeopardizing a project's implementation? Several suggestions can be offered. One is to be sure, to the extent possible for an outsider, that the consulting project complements rather than duplicates ongoing staff projects. Another is to involve the agencies' staff in the day-to-day activities of the project. A third is to help the client's agency develop structures and career incentives for implementing the project's results. Fourth, by articulating the practical

benefits at an early stage and reinforcing them at later stages, a path toward implementation is defined. Fifth, it is helpful to take current events into account by addressing them in progress reports. Sixth, avoid becoming dependent on a champion by bringing more of the agency's key players and advocates on board. Regular briefings are helpful. And, finally, frame the project in ways that make it more relevant to larger agency missions than to particular staff members' careers.

### **The Research Consultant As Applied Social Scientist**

For many social scientists with theoretical training, the key attraction to consulting is probably the projects themselves. More than the business of consulting (client interfaces, preparing winning proposals, revenues) or the glitter of being at the center of important policy issues, the intellectual challenges posed by the projects are the primary source of motivation. Rewards are found in acquiring new insights, contributing new frameworks and methodologies, struggling to solve complex theoretical and applied problems, and contributing to the field by publishing the projects' findings in academic journals. Several of these projects are illustrated in this section. They are discussed in four areas: negotiating, political analysis, psychological analysis, and simulation design. Both applied and theoretical contributions are emphasized in the discussion.

#### **Negotiating**

The large number of projects on negotiation, done for various clients, are organized into three parts: diagnosis and prognosis, monitoring, and training.

#### **Diagnosis and Prognosis**

Professional negotiators and diplomats often ask: What will the other side do in the next round? What are the prospects for an agreement? These

questions were addressed in projects done for a task force on conventional force- reduction negotiations and for the U.S. Institute of Peace. The first question was addressed with forecasting methodologies, the second with computer-generated estimates of negotiating flexibility.

Using content analysis techniques, forecasts were made for delegations' moves over the course of 3 years of alliance--NATO and the Warsaw Pact--discussions on reducing conventional forces during the 1970s. Within each round, the statements made by all the representatives were coded according to categories of the bargaining process analysis system (Walcott & Hopmann, 1978). The coded data were then used in a series of regression analyses. Each delegation's moves (as tough or soft postures) were "predicted" from the moves made (and coded) by the other national delegations. These analyses enabled us to construct models of responsiveness: the extent to which a particular delegation followed another's moves in the same or previous round. They also enabled us to offer a possible solution to the impasse in the form of a trade of concessions on issues of differing importance to the alliances. (See Druckman & Hopmann, 1991, for a detailed description of these findings.)

This project's applied contributions came in three parts: (a) an approach for organizing information and projecting future moves, (b) suggestions for influencing another delegation's negotiating behavior, and (c) suggestions for possible agreements. Theoretical and methodological contributions included (a) a time-series analysis of changing patterns in multilateral negotiation, (b) connections between signaling or forecasting and influencing (impacts on future moves), and (c) evaluation of hypotheses

from the literature on intergroup conflict about the relationship between inter-alliance conflict (toughness between alliances) and intra-alliance cohesion (softness within alliances).

Using computer-generated algorithms, estimates were made about the relative flexibility of delegations in cases of bilateral negotiation. The estimates were derived from responses to questions asked about each of several aspects of the case: about the delegations, the issues, the process, the situation, and the outcomes. Respondents were members of the actual negotiating teams or were experts about the particular case. By aggregating the responses (each coded for more or less flexibility based on research findings) in several ways, it is possible to develop a variety of types of estimates: by aspect of negotiation, by party, by issue, by negotiation case, and for different response profiles. Flexibility estimates can also be made by each of several stages of an ongoing case, if the questions are asked repeatedly. The result is displayed on a two-dimensional grid (ranging from high to low flexibility for each party) divided into nine cells. The cells are keyed to projected outcomes such as an impasse, a compromise settlement, or an integrative (joint gains) agreement. (See Druckman, 1993, for the theoretical background and applications.)

The applied contribution of this project was the tool for diagnosing progress and identifying impasses. Although it has been used primarily for retrospective case analysis, the program is designed for real-time support and is being used to aid strategy development in training simulations. The retrospective analyses did, however, contribute to theory in two ways. One was a comparative case analysis that demonstrated the validity of the

diagnoses: Diagnosed outcomes corresponded to obtained outcomes in 9 of 10 cases. Another study compared diagnoses made for each of the several aspects of a case. We were able to distinguish between competing explanations for outcomes such as the differing importance of factors within the delegations versus the negotiating between the delegations.

## **Monitoring**

Professional negotiators are faced with the challenge of keeping track of developments in the negotiation as they unfold. Typically, they are more responsive to their current situation than to moves made in earlier rounds (Druckman & Harris, 1990). For this reason, they benefit from tools designed to help them monitor trends in proposals or concessions made, in national and international public opinion, national policies, and international events that occur during the course of the talks. One tool is an organizing framework that identifies and connects the various processes and influences on negotiation (e.g., Druckman, 1983). Frameworks can broaden a practitioner's perspective on the process and increase an understanding of the genesis and etiology of the current situation, which may consist of an impasse. Another tool is a coding system that supports the monitoring of movement toward or away from agreement by answering, Where are we? Where are they? (see Winham, 1977). Both types of tools were used by my team in our consulting role with the U.S. delegation to the negotiations with Spain over base rights in 1975-1976 (see Druckman, 1986).

Although these tools helped the negotiating team, the primary contributions were theoretical. From this consulting assignment, I developed the idea of impasses (sometimes negotiating crises) leading to turning points. The case also provided an initial insight about a pattern of negotiating responsiveness

referred to as threshold-adjustment, and it was found later to depict the way negotiating representatives interact in a variety of negotiating venues. (For the research on these ideas, see Druckman 1983, 1986; Druckman & Harris, 1990; Druckman, Husbands, & Johnston, 1991.)

## **Training**

With the support of the U.S. Institute of Peace, I had an opportunity to address the problem of the gap that exists between academic research on negotiation and its practice, referred to as a problem of two cultures (Druckman & Hopmann, 1989; George, 1993). The project's objective was to use research findings in diplomatic training programs. The findings were presented in the form of thematic narratives, a total of 12 on such topics as achievement of integrative agreements and the role of emotions, culture, and relationships. These narratives were used by the trainees in three simulated exercises where they played the roles of analyst, strategist, and designer of training simulations. The exercises were embedded in workshops with U.N. diplomats.

Self-reported evaluations by the diplomats indicated that they found the narratives to be helpful and were able to execute their roles effectively. With regard to learning benefits, we found that most trainees acquired broad thematic knowledge about negotiation; some even made sophisticated use of the narratives' concepts in their group reports. More important, however, was the judgment that the experience had impacts on their subsequent professional work at the United Nations. (See Druckman & Robinson, 1998, for details on design and evaluation.)

For the diplomats, the project exposed them to a research literature about

which they knew little and encouraged them to think analytically about negotiation. The success of the project turned on the way the information was presented, in the form of easy-to-read narratives. Although long-term learning was difficult to judge, the short-term results support the format as one way to bridge the gap. For the theorist, the project's design had the salutary effect of bringing experimental research in contact with actual international cases. Many of the laboratory findings contributed to understanding the dynamics of the cases. For example, better agreements in the cases resulted from the same sorts of information exchange processes--where the temptation to make early concessions was resisted--found in the experiments to produce integrative agreements. These sorts of convergences also attest to the validity of the experimental research.

### **Political Analysis**

For many U.S. intelligence analysts and policy makers in the Carter administration, the fall of the Shah's Iranian regime in February 1979 came as a shock. It raised serious questions about the quality of analysis performed by the intelligence community and related national security agencies (Sick, 1985). These concerns led to the establishment of an interagency task force whose mission was to reexamine the assumptions, frameworks, and methodologies used to support U.S. foreign policy. Help in accomplishing this task was sought from the academic and think-tank research communities. One substantive focus was on the stability of regimes. Another was on leadership succession.

With a view toward improving political analysis, the task force asked for proposals that would describe analytical approaches to the question: What are the chances that the governing regime in country X will collapse? The

chosen proposal came from Booz-Allen & Hamilton, and I led the research team that implemented the 3-year project.

The project consisted of two parts. One was to develop an approach to the problem, drawing on the theoretical literature on political stability. Another was to analyze (and provide estimates for) stability within a country context. Based on conceptual work done by Tilly (1978) and others on group politics, and by Sanders (1981) on political community change, we designed an elaborate framework for analysis. It includes several types of group assets (coercive, economic, opinion, and rectitude), skills, attributes for mobilizing for collective action, and legitimacy. Based on aggregated indexes from the framework, we developed an analytical procedure for estimating the extent to which various political groups (or coalitions) posed a threat to the regime. These tools were then used to organize a data collection and make assessments of the stability of the Marcos regime in the Philippines for the period 1982 to 1984. The estimates, made for each of 12 challenging groups, indicated that the regime was safe in the short-term but, because of falling legitimacy, could be vulnerable to challenges in the years to follow. Our further analysis of alternative futures identified a particular scenario where the regime would collapse if particular groups mounted a combined challenge. Indeed, those groups did challenge the regime in 1986, as part of the people's revolution, leading to its collapse. (See Druckman & Green, 1986, for the analyses, results, and implications.)

The results of this project answered the question posed by the task force. We provided estimates of a regime's stability. More than this, however, we provided a framework for organizing information from diverse sources in a

variety of country or regional contexts. Possibilities for comparative analysis were realized in applications to 10 other countries. For the theorist, the project extended and elaborated on our conception of group politics and ways to measure such elusive concepts as rectitude and legitimacy. It also contributed to the definition of political actors as well as to the state of the art in scenario design and analysis.

Another question raised by these government agencies was, Who will be in a country's leadership in several years? Although phrased as a problem of prediction (focus on individuals), sound analysis would treat the question in terms of explanation (focus on process). This is how we approached the problem in a project done at Mathtech in the early 1980s. First, we designed a framework that captured our theoretical knowledge of elite recruitment and mobility processes. It connected variables at the individual (elite composition, selectors), institutional (adaptability, complexity), and systems (structural characteristics, participation) levels. Second, these variables were defined in the context of country analyses. And, third, a detailed analysis of data on promotions and appointments in the Brazilian military and cabinet was conducted. Brazil was chosen because of previous work done on this topic, as well as the availability of sources of information.

The Brazilian study made several contributions. From an applied perspective, the clients were provided with a complex treatment of the problem that emphasized the importance of explanation rather than prediction. On one hand, clients learned about how mobility (appointed and elected leaders) emerges from the changing aspects of politics at each of the three levels of analysis. On the other hand, they were given tools for analysis that could be

used in other country contexts. The study's results showed that different types of regimes (civilian, internationalist-military, nationalist-military) had different preferences for credentials and experiences of aspirants for top-level appointments. Contributing also to the theoretical literature, the study illuminated how, when, and on what bases discretionary decisions are made, especially in authoritarian regimes (Druckman & Vaurio, 1983).

## **Psychological Analysis**

For some government clients, the important questions are asked about individual or small-group behavior. Their concern is directed more toward psychological than political analysis. One prevalent challenge has been to get a better handle on intentions, especially the intention to deceive. Another has been to develop and evaluate techniques for improving performance or job-related skills. Consultants have provided analytical support on both these topics as illustrated by two long-term projects.

### **Nonverbal Clues to Deception**

During the 1970s and 1980s, the Defense Advanced Research Projects Agency (DARPA) mounted programs of research on intentions. One specialized focus of this program was on detecting deception. The agency was particularly interested in determining whether nonverbal behavior had diagnostic value and could be used as an alternative to polygraph assessments of deception. They asked initially: What does the research completed to date suggest? To help address this question, they commissioned a state-of-the-art review of the literature on nonverbal communication. I completed an extensive review of research (a 1-year project) on each of five channels of communication: paralinguistic, facial expressions, kinesics (body language), visual behavior, and proxemics (use of space). The review highlighted gaps in our knowledge, leading to

suggestions for further research.

Following our recommendations, the agency initiated a 2-year research program conducted by a team of consultants at Mathtech and academics at the University of Houston. In this multifaceted project, we explored nonverbal clues to deception, experts versus computer-aided diagnostics, the diagnostic value of these clues for an observer, and the relation between nonverbal and neurophysiological processes. Results included the following:

1. Three of 26 measured nonverbal behaviors distinguished between the deceivers, evaders, and honest role players in a simulated Meet the Press interview conducted with college students (Experiment 1) and with foreign affairs officers (Experiment 2): More than three quarters of the subjects were classified accurately based on information about leg movements, object fidgeting, and gaze time at the interviewer. These indicators were also shown to reflect emotional states aroused by intentions.

2. Despite their expressed confidence, self-described experts at detecting deception were inaccurate in distinguishing between deceivers, evaders, and honest subjects. They performed no better than chance. The computer-coded analyses did substantially better, distinguishing between deceptive and nondeceptive accurately in more than three quarters of the cases.

3. Even when informed of the cues that distinguish deceivers from nondeceivers, observers had difficulty using them accurately. Their accuracy improved dramatically, however, when they were trained systematically to process multiple cues on the way to a decision.

4. Nonverbal behaviors were also shown to play a role in information processing. Certain micro-momentary facial expressions (such as width of eye opening, head angle) occurred in reaction to changes in a bargaining

opponent's strategy, which also corresponded to a particular neurological event recorded by an electroencephalogram and referred to as a P300 (Druckman, Karis, & Donchin, 1983).

These are some of the results that were obtained in the DARPA-sponsored project. (For a complete report of the project's findings, see Druckman, Rozelle, & Baxter, 1982.) They provided the client with a better handle on intentions and contributed to the theoretical literature. First, nonverbal behavior does provide a window on intentions; certain behaviors were shown to have diagnostic value in assessing deception. Second, the diagnostic value of nonverbal behavior is strengthened when several behaviors are considered together in combination or as a profile of indicators. Third, the window into intentions operates through emotional states. For example, evaders felt tense when looking at the interviewer; their tension was relieved when they directed their gaze elsewhere. These findings were the basis for a model of the functions served by nonverbal behaviors. Fourth, nonverbal behaviors can be used to orchestrate impressions that lead observers to infer whether the actor is being deceptive or honest. Fifth, they indicate certain stages of processing information received from another's actions or moves. And, sixth, observers can be trained to infer intentions from nonverbal clues with a high degree of accuracy. Referred to as inference training, this is a technique that can be used to enhance performance. Other techniques were the basis of a series of projects to which I now turn.

### **Techniques for Enhancing Human Performance**

In 1984, the U.S. Army Research Institute asked the NRC to examine the potential value of certain techniques that had been proposed to enhance human performance. As a class, these techniques were viewed as

extraordinary, in that they were developed outside the mainstream of the human sciences and were presented with strong claims for high effectiveness. The techniques received attention by the Army (and other public and private institutions) because of their cost-effective approach to training. For this reason especially, it was thought to be important to address the issues surrounding the claims made for effectiveness.

The 3-year project was conducted by an NRC committee that I directed. Our task was threefold: (a) to develop criteria for evaluating a wide range of techniques, (b) to perform the evaluations of selected techniques, and (c) to suggest recommendations for policy and practice. For the details, the reader is encouraged to consult Druckman and Swets (1988). For the purpose of this article, I would like only to highlight a few of the insights gained from, and recommendations made by, the study.

1. Learning may occur during the lighter stages of sleep. Although this is a controversial conclusion, it did stimulate research conducted at the University of Arizona that cast doubt on its validity.

2. Although accelerated learning techniques have limited effects on long-term learning, the idea of integrating several elements of learning in a package (exemplified by these approaches) can prove to be quite effective.

3. Mental practice can enhance motor performance better than visual concentration techniques and biofeedback.

4. There is no evidence to support the claims that link differential use of the brain hemispheres to performance and, thus, no reason to adopt techniques based on this assumption.

5. The popularity of such techniques as neurolinguistic programming (NLP) is not based on evidence. Contrary to the claims, the evidence does not

support the claimed effectiveness of this approach to influencing another's attitudes or beliefs. However, the idea of modeling experts, used to develop NLP, was found to be intriguing and, thus, became a topic for the committee's next phase.

6. Enhancing a group's cohesion may not improve its performance. Negative effects of cohesion include the ineffective handling of deviance, groupthink (creative or unusual ideas are discouraged), increased impact of any existing negative norms, and increased intergroup conflict.

7. The committee's finding of no scientific justification for parapsychological phenomena received the most attention in the media. Although this conclusion was reached on the basis of reviews of research conducted for more than a century, it was vigorously disputed by sympathetic politicians and researchers as well as advocates in the parapsychology community. During the course of these debates, more was learned about the clash of contrasting cultures than about new evidence.

8. Generally, we appreciated the difference between testimonials and demonstration experiments, on one hand, and scientific methodologies on the other. A revelation for social science was how interests in promoting products lead to hardened beliefs about the value of those products, which in turn reinforce the interests. (See also Druckman & Zechmeister, 1973, for a general theory about the interplay between interests and values.)

This project was a rare opportunity to confront major issues of psychological analysis with important practical implications. It also opened new issues that formed the basis for a decade's work on issues of enhancing performance. Equally compelling findings were generated from the next series of 3-year projects. The 1991 book edited by Druckman and Bjork evaluated such

techniques as meditation (no enhancing effects on performance), the Myers-Briggs Type Indicator (no justification for its use in career counseling), subliminal self-help tapes (no evidence for effectiveness), and various pre-performance rituals (effective for motor performance). In addition, we examined issues of long-term retention of skills, modeling expertise, pain management, conceptions of deception (following from the earlier work discussed above on nonverbal communication), and team performance (following from the work in the earlier phase on cohesion).

A 1994 book, also edited by Druckman and Bjork, further extended the range of topics treated by the committee. These included an evaluation of situated learning approaches to training (weak transfer to other situations), cooperative learning, team building and training techniques, hypnosis (weak links to performance), restricted environmental stimulation (mechanisms for enhancing performance not clear), transcendental meditation (not performance enhancing),(n4) and a second look at sleep learning (weaker effects obtained in more recent experiments). In addition, we examined the use of interactive games and simulations in training (generally weak effects on long-term retention), the role of self confidence, socially induced affect, and thought suppression (negative effects on performance). In an epilogue, we discussed some institutional impediments to effective training, which formed a basis for our focus on organizations in the next phase.

A 1997 book, edited by Druckman, Singer, and Van Cott, changed our focus from individuals and small groups to large organizations. We did, however, retain the theme of performance enhancement. Topics included approaches to designing and redesigning organizations; techniques for increasing effectiveness, such as total quality management, downsizing, and

reengineering; the development and impact of organizational cultures (including the consulting and agency cultures discussed in several of this issue's articles); techniques for developing leader skills; factors that influence the effectiveness of mergers and other forms of interorganizational cooperation; and strategies for managing conflicts, especially in peacekeeping operations. Unlike many of the topics treated in earlier phases, the study of organizations has not benefited from a strong research base. Compounding this problem further is the observation that research in this field lags innovations introduced in practice. Gaps in knowledge were identified. But, more important, we were struck by a need to develop research strategies or methodologies to conduct the kinds of studies that would fill the gaps.

These projects illustrate the dual consulting functions of study director and bridge builder. In my substantive work, I functioned more as an integrator than as a technical specialist. In my administrative work, I built bridges between academic specialists, the client organizations, and various public constituencies with stakes in the project's outcomes. Both roles were essential to the successful completion of each phase of the committee's work. The four books are contributions to the applied and theoretical communities. But, the projects also contributed to our own professional development by showing us how to make research relevant to practice, by broadening our perspective of relevant academic fields, and by identifying gaps in knowledge to be addressed by a new generation of theoretical and empirical work. Furthermore, I now realize that relevant research is more likely to emanate from collaborations among consultants, academics, and practitioners.

## **Simulation Design**

Simulation has been a useful consulting tool for research, training, and policy development. By simulation, I refer to a constructed environment (or scenario) in which participants usually enact roles to provide data (as research subjects), learn new concepts (as trainees), or develop policy options (as decision makers). These kinds of simulations have been widely used in educational institutions, the military, civilian government agencies, and think tanks such as the Rand Corporation. (See Crookall & Arai, 1995, for a broad survey of applications.) They have been sold in terms of the benefits derived from experiential learning, especially with regard to motivation and enjoyment of the experience. And, clients, like students, appreciate being given an opportunity to develop their own solutions. The following examples are simulation exercises developed for four U.S. government agencies.

For DARPA, a role-playing scenario was designed for research on nonverbal indicators of emotional states and intentions. Foreign service officers played the role of the Soviet ambassador appearing on Meet the Press, an interview program aired on Sundays in the United States. The videotaped enactments in three experimental conditions--deception, evasion, and honest communications--were coded for a variety of facial expression and body language clues to intentions. As discussed above in the section on Psychological Analysis, certain nonverbal behaviors distinguished among the intentions. For the U.S. Information Agency, we designed an exercise to elicit attitudes of foreign students to four aspects of U.S. foreign policy: human rights, foreign investment, the North-South dialogue, and arms control. By tailoring the scenarios to the students' backgrounds and experiences, it was

possible to elicit attitudes that were difficult to elicit in an interview. Moreover, the attitudes were linked to well-defined roles in a manner not possible in free-discussion formats.

Two simulations designed for training and policy development were conducted with U.S. agency professionals. For the Federal Emergency Management Agency, my team designed a disaster game that challenged trainees to overcome self-oriented behavior (anxiety about survival) to cooperate with other members of the community to restore stability. The simulation provided an opportunity to learn how each of several professional groups (e.g., utilities, food, health care professionals) responded to the challenge. For the Office of Net Assessment in the Department of Defense, I helped implement the Strategic Analysis Simulation, a computer-assisted game used by military officers to experience the consequences of their tactical decisions. The decisions were made in the context of scenarios that depicted regional conflicts. Documentation of the moves and countermoves made by members of the competing teams revealed junctures where prior decisions led to unexpected escalations of the conflict. The documentation was useful, both to provide feedback during the course of the game and for after-action analyses. It also enabled us to accumulate and compare different plays for lessons learned that proved to have value for military policy. (For other applications outside the consulting context, see Druckman, 1994.)

## **Lessons Learned**

The consulting projects discussed in this article have contributed to knowledge, practice, and the consulting craft. Some of the lessons learned in each of these areas are collected in this final section.

## **Contributions To Knowledge**

The results obtained from several projects were published in scholarly journals or book chapters. Each contributed to our knowledge of a social process and produced further research.

Negotiating base rights. The time-series analyses elucidated a relationship between impasses (or crises) and turning points. Progress in the negotiation often depended on identifying and resolving differences between the delegations in purposes, tactics, concessions, and rhetorical style (Druckman, 1986). This finding, then, became the basis for a comparative analysis that revealed how international negotiators responded to each other's moves, referred to as comparative reciprocity (Druckman & Harris, 1990). It also became the basis for a line of research on international interactions during the Cold War (Patchen, 1998).

Negotiation between alliances. The analyses of discussions in the Mutual and Balanced Force Reduction (MBFR) talks shed light on the form of bargaining described by Ikle (1964) as negotiating for side effects. The discussions conducted regularly over a period of 13 years on a formula for mutual and balanced reductions (never achieved) were intended to divert attention away from making unilateral reductions in each of the countries. Nonetheless, the content analysis of the negotiating process revealed insights into the relationship between external (alliance) threat and internal (alliance) cohesion, the impact of superpower condominiums, and the rhetorical tactics intended to encourage the opponent to accept tabled proposals.

Political mobility. Analyses of political decisions made by leaders of five military regimes in Brazil contributed to our understanding of the way regime ideologies influence appointments and promotions. In a response referred to as selector bias, the decisions were shown to be motivated by regime preferences for international or nationalist policies. Depending on a regime's policy orientation and philosophy, such criteria as technical background or foreign (especially U.S.) training could either lead to or prevent an appointment to the cabinet. More generally, the project provided insights into the way the military and civil service can be politicized (Druckman & Vaurio, 1983).

Political stability. The stability of a regime depends not only on its control of coercive and economic assets but also on the less tangible variables of group organizing skills, legitimacy, and rectitude. Marcos was vulnerable in the early 1980s primarily because of a decreasing legitimacy rather than an erosion of control over resources. His regime's ability to form strategic coalitions with other political groups became increasingly difficult due largely to a widening gap in values. These diagnoses were based on an elaborate model of stability (Druckman & Green, 1986). The model was also used for diagnosing stability in 10 other country contexts.

Nonverbal communication. In addition to the practical utility of diagnosing deception from nonverbal behavior, our analyses provided windows into the emotional states associated with various intentions. For example, frequent shrugging of the shoulders by deceivers was correlated with increased stress; frequent head shaking by deceivers conveyed more confidence in their enactments. With regard to detecting deception, we discovered that

people tend to be more confident than accurate. To increase accuracy, we evaluated several alternative techniques. Significantly better results were obtained with a systematic inference strategy (learning to use several cues in sequence) than when analysts learned only to distinguish between signals (diagnostic behaviors) and noise (nondiagnostic behaviors).

Enhancing human performance. Many contributions were made to knowledge over the course of this 12-year project. With regard to individuals, we discovered the training conditions needed for long-term retention of skills, the possibilities for learning during light stages of sleep, and the value of mental practice for enhancing motor skills. With regard to teams, we learned about some negative effects of cohesion on performance, the conflict-inducing impacts of team-building exercises, and the conditions under which cooperative learning works. And, for organizations, we concluded that organizational survival depends in large part on the match between their missions and the external environment; successful mergers and alliances result from a carefully managed negotiation process that proceeds through well-defined stages; although strong organizational cultures can be produced, they can also become resistant to change, leading to a lack of adaptive flexibility.

### Contributions To Practice

Most of the consulting projects discussed above were intended to make contributions to the clients' missions or tasks. The contributions often consisted of analytical techniques for monitoring, forecasting, or diagnosing intentions. They also included evaluations of techniques or programs. Each of the following examples contributed to the solution of a practical problem.

Forecasting moves. By keeping track of statements through the course of a long negotiation, we were able to anticipate such key events as the tabling of a proposal, reactions to tough or soft postures, and the impact of proposed compromises on particular issues. The monitoring system that we developed provided online support to the U.S. MBFR delegation. Examples of questions asked by the delegation were: When and how did the Soviets address the Western concern with the phasing of reductions in Rounds 4, 5, and 6? When and how did the Eastern bloc representatives change their style of argumentation on certain topics?

Developing negotiating packages. The monitoring system developed for use by the MBFR delegates served also to identify areas of compromise. By answering questions about commitment to positions and reactions to proposed compromises, we were able to suggest a particular trade that could have resolved an impasse: namely, reductions in one bloc's ground manpower (on which they had an advantage) for reductions in the other's tactical nuclear weapons (on which they had the advantage). (For details on this proposal, see Druckman & Hopmann, 1991.)

Detecting deception. The nonverbal communication project discussed above produced specific indicators of deception. Three indicators in particular were diagnostic in the context of a simulated foreign policy address: namely, leg movements, object fidgeting, and gaze time at the interviewer. Based on the statistical findings, a case was made that body language indicators may provide better information about intentions than the physiological indicators detected by the polygraph.

Claims for techniques. The most dramatic practical impacts of my consulting assignments were on decisions made either to continue or to eliminate federally sponsored programs. The NRC reports made specific recommendations that led to the demise (in the case of negative or weak evidence) or bolstering (when the evidence supported the claims) of research and development programs. One technique reviewed by the NRC project became a focus of a Federal Trade Commission investigation about deceptive advertising practices. The result was a substantial cash settlement of refunds to consumers of the product.

A national research program. Based on an appraisal of contributions made by the social sciences to the human dimensions of global environmental change, our group developed the contours of a national program to be administered by the National Science Foundation. The recommendations included research priorities, data needs, organizational resources, and specific funding targets for a 3- to 5-year period. The magnitude of the recommended funding levels was justified by the importance of the problem, conceptual breakthroughs in human dimensions research, and glaring underfunding of investigator-generated initiatives in this area (see Stem, Young, & Druckman, 1992, chapter 8).

### Contributions To The Craft

The projects discussed in this article illustrate the value of theory and analytical methodologies in addressing real-world problems. They also suggest how insights from practice can contribute to social science. From these experiences, we have enhanced our value as consultants in the following ways.

Building skills. The skills developed through graduate education usually do not include some of the most important competencies for consultants. One of these is selling projects to potential clients. Another is performing applied research projects. And, a third is communicating the results (through briefings and written reports) to clients and sponsors. Each of these skills is acquired through practice bounded by a consulting culture. Each is strengthened by feedback, often direct and immediate, from those who will use the projects or products.

Broadening perspectives. Graduate education is geared toward developing specialists. Although certain kinds of technical expertise may be in demand, it is more often the case that consultants cannot rely only on their specialties. Consultants must respond to diverse and changing needs in the marketplace. Hence, they benefit from being flexible in approach, substance, and methodological techniques. The perennial learning and relearning needed for survival and growth has the advantage of broadening consultants' perspectives on social science. The wide variety of projects discussed in this article illustrate a progression from my graduate school training as an experimental social psychologist to work as a multifaceted social scientist.

Framing research issues. The challenges of consulting provided opportunities to transcend the research frame of deductive hypothesis testing popular in psychology and related scientific disciplines. Few client-generated projects are intended to evaluate hypotheses derived from theories. Most of the applied research projects focus either on developing methodologies for organizing information or on prescriptive outcomes. The

approaches taken include constructing frameworks for organizing data collections, conducting normative analyses that address questions about how to proceed, and evaluating programs or techniques. Broadly framed research issues require the use of multiple methods that can be adapted to the practical needs of client organizations.

Educating practitioners. In addition to presenting the project's results, the consulting team conveys an approach to analysis that is often unfamiliar to clients. Implementation depends at least in part on the client's understanding of these approaches. That understanding develops over time through the various phases of the project. Although it is often implicit, the learning occurs during the many discussions held and briefings presented by the consulting team. A public function served is the dissemination of social science to practitioner communities. A private benefit is facilitation of a long-term relationship with a knowledgeable client.

Educating theorists. Not only do practitioners learn about social science from consultants, but social science consultants also learn from practitioners. Building skills, broadening perspectives, and framing issues are examples of learning from practitioners. But, there are also lessons to be learned for theory. Examples from my experience include the following: Challenges to the assumptions of bargaining theory from learning how international negotiation occurs; challenges to conceptualizations of political stability that overlook processes of competitive group politics (including mobilizing and social distance between groups); challenges to elite mobility models that overlook the role of regime orientations in the selection process; and identification of the conditions under which group cohesion and team

building reduce performance and hinder relations between groups. By appearing also in professional journals and books, each of these (and other) findings from consulting projects contributed to the development of theory in social science.

### **Concluding Note**

This article sends two messages to would-be research consultants. One is that consulting is a worthy career choice. The other is that becoming a consultant is a risky decision. It offers opportunities unlikely to be made available to academic social scientists. The opportunity to bring theory to bear on important practical problems sensitizes the analyst to the aphorism that "it is a lot easier in theory than in practice." While conveying some of the difficulties encountered in implementing many of the projects discussed above, I also conveyed the benefits obtained from the attempts made to bridge the cultures of theory and practice. The creative tensions generated by these challenges have often resulted in discoveries that contributed to the way we think about applied social science and that are illustrated by the articles in this issue. These gains are, however, obtained at the costs of job insecurity, marginal professional status in traditional academic institutions and networks, and disappointments endured in securing, performing, and implementing client-sponsored projects. An informed social science career decision is one that takes into account both these faces of research consulting.

### **Notes**

(n1.) Some of these clients have included the Defense Advanced Research Projects Agency, the Arms Control and Disarmament Agency, the Army Research Institute, the U.S. Institute of Peace, Net Assessment (a Defense Department task force supporting negotiations on conventional weapons

reductions), and the Agency for International Development.

(n2.) The suggestion to develop a long-term relationship with clients has several advantages and some disadvantages. The advantages include reduced dependence on the competitive Requests for Proposals process for projects and revenue, continuity of substantive work, opportunities for publication in professional journals, better communication of progress and results, and job security or a reliable income stream. Disadvantages include a possible false sense of security, which may reduce the motivation to develop a diversified portfolio of clients; overspecialization, which makes consultants dependent on projects within the narrower confines of that specialty; and a lack of the kind of stimulation that often comes with new challenges and clients leading, perhaps, to work of reduced quality.

(n3.) In my own experience, this tension has at times been quite severe. In my role as project director, I have observed tirades that would, in the current normative climate, be regarded as abusive behavior in the workplace. Several examples serve to illustrate this excessive and unethical professional conduct shown by managers. One is the reaction of an executive director to a suggestion that his (her) proposal be recast as a scientific rather than ideological project: His (her) vigorous shouting was followed by a refusal to take calls for several days or to address the issue ever again. Another reaction on a different matter came from this individual's associate executive director (upon being called into his (her) office following a committee meeting, he (she) closed the door and began a vituperate campaign about spending "too much" time as a professional, in other words, in scholarly pursuits rather than in marketing proposals. A third reaction

came from a division director appointed as part of a reorganization of divisions. Because one of my projects did not follow me into a new division--remaining in his (her) division--he (she) removed me from its staff despite 5 years of service and considerable expertise on the subject. As a result, I was not fully covered by projects, and this project lost my contributions. I presented this situation to the new division's director, who did not confront the issue to avoid a conflict with his (her) managerial colleague.

Other examples include refusing to consider a request to hire an assistant of my choosing, refusing to approve professional expenditures from projects that I contracted and directed, insisting on a no-excuses compulsory attendance policy at weekly division staff meetings, and preparing performance evaluations that emphasized shortcomings rather than strengths. Further aggravating the situation is the attempt by many non-Ph.D. (unpublished) managers to ignore the degree titles earned by their project directors. My resignation followed several attempts in vain to call attention to these behaviors, first, to the executive director and, then, to the human resources department at the organization. All of these examples illuminate the tensions caused by the conflict between a manager's desire to control projects, staffs, and resources and the project director's aim to produce a useful report for the client and a contribution for the profession.

(n4.) Our conclusions about meditation were challenged vigorously by researchers from Maharishi University (Fairfield, Iowa). The argument centered on the results of a meta-analysis of numerous experiments showing meditation effects (e.g., Alexander, Rainforth, & Gelderloos, 1991). Issues were raised about the studies included in the meta-analysis: for

example, possible confounding effects of uncontrolled variables, short-term assessments, mechanisms responsible for observed effects, and few performance assessments.

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McLean v. Arkansas Board of Education

Decision by U.S. District Court Judge William R. Overton

### Judgment

Pursuant to the Court's Memorandum Opinion filed this date, judgment is hereby entered in favor of the plaintiffs and against the defendants. The relief prayed for is granted.

Dated this January 5, 1982.

### **Injunction**

Pursuant to the Court's Memorandum Opinion filed this date, the defendants and each of them and all their servants and employees are hereby permanently enjoined from implementing in any manner Act 590 of the Acts of Arkansas of 1981.

It is so ordered this January 5, 1982.



## **Precedent of Transcendental Meditation being religious in nature and abolished from public schools by way of courts opinions on Creationism**

### **Memorandum Opinion**

#### **Introduction**

On March 19, 1981, the Governor of Arkansas signed into law Act 590 of 1981, entitled ``Balanced Treatment for Creation-Science and Evolution-Science Act." The Act is codified as Ark. Stat. Ann. §80-1663, et seq., (1981 Supp.). Its essential mandate is stated in its first sentence: ``Public schools within this State shall give balanced treatment to creation-science and to evolution-science." On May 27, 1981, this suit was filed (1) challenging the constitutional validity of Act 590 on three distinct grounds.

First, it is contended that Act 590 constitutes an establishment of religion prohibited by the First Amendment to the Constitution, which is made applicable to the states by the Fourteenth Amendment. Second, the plaintiffs argue the Act violates a right to academic freedom which they say is guaranteed to students and teachers by the Free Speech Clause of the First Amendment. Third, plaintiffs allege the Act is impermissibly vague and thereby violates the Due Process Clause of the Fourteenth Amendment.

The individual plaintiffs include the resident Arkansas Bishops of the United Methodist, Episcopal, Roman Catholic and African Methodist Episcopal Churches, the principal official of the Presbyterian Churches in Arkansas, other United Methodist, Southern Baptist and Presbyterian clergy, as well as several persons who sue as parents and next friends of minor children attending Arkansas public schools. One plaintiff is a high school biology teacher. All are also Arkansas taxpayers. Among the organizational plaintiffs

are the American Jewish Congress, the Union of American Hebrew Congregations, the American Jewish Committee, the Arkansas Education Association, the National Association of Biology Teachers and the national Coalition for Public Education and Religious Liberty, all of which sue on behalf of members living in Arkansas (2).

The defendants include the Arkansas Board of Education and its members, the Director of the Department of Education, and the State Textbooks and Instructional materials Selecting Committee (3). The Pulaski County Special School District and its Directors and Superintendent were voluntarily dismissed by the plaintiffs at the pre-trial conference held October 1, 1981.

The trial commenced December 7, 1981, and continued through December 17, 1981. This Memorandum Opinion constitutes the Court's findings of fact and conclusions of law. Further orders and judgments will be in conformity with this opinion.

## I

There is no controversy over the legal standards under which the Establishment Clause portion of this case must be judged. The Supreme Court has on a number of occasions expounded on the meaning of the clause, and the pronouncements are clear. Often the issue has arisen in the context of public education, as it has here. In *Everson v. Board of Education*, 330 U.S. 1, 15-16 (1947), Justice Black stated:

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church.

Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church-attendance or non-attendance. No tax, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or what ever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause ... was intended to erect ``a wall of separation between church and State."

The Establishment Clause thus enshrines two central values: voluntarism and pluralism. And it is in the area of the public schools that these values must be guarded most vigilantly.

Designed to serves as perhaps the most powerful agency for promoting cohesion among a heterogeneous democratic people, the public school must keep scrupulously free from entanglement in the strife of sects. The preservation of the community from divisive conflicts, of Government from irreconcilable pressures by religious groups, or religion from censorship and coercion however subtly exercised, requires strict confinement of the State to instruction other than religious, leaving to the individual's church and home, indoctrination in the faith of his choice. [McCollum v. Board of Education, 333 U.S. 203, 216-217 (1948), (Opinion of Frankfurter, J., joined by Jackson, Burton, and Rutledge, J.J.)]

The specific formulation of the establishment prohibition has been refined over the years, but its meaning has not varied from the principles articulated

by Justice Black in *Everson*. In *Abington School District v. Schempp*, 374 U.S. 203, 222 (1963), Justice Clark stated that "to withstand the strictures of the Establishment Clause there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion." The court found it quite clear that the First Amendment does not permit a state to require the daily reading of the Bible in public schools, for "[s]urely the place of the Bible as an instrument of religion cannot be gainsaid." *Id.* at 224. Similarly, in *Engel v. Vitale*, 370 U.S. 421 (1962), the Court held that the First Amendment prohibited the New York Board of Regents from requiring the daily recitation of a certain prayer in the schools. With characteristic succinctness, Justice Black wrote: "Under [the First] Amendment's prohibition against governmental establishment of religion, as reinforced by the provisions of the Fourteenth Amendment, government in this country, be it state or federal, is without power to prescribe by law any particular form of prayer which is to be used as an official prayer in carrying on any program of governmentally sponsored religious activity." *Id.* at 430. Black also identified the objective at which the Establishment Clause was aimed: "its first and most immediate purpose rested on the belief that a union of government and religion tends to destroy government and to degrade religion." *Id.* at 431. Most recently, the Supreme court has held that the clause prohibits a state from requiring the posting of the Ten Commandments in public school classrooms for the same reasons that officially imposed daily Bible reading is prohibited. *Stone v. Graham*, 449 U.S. 39 (1980). The opinion in *Stone* relies on the most recent formulation of the Establishment Clause test, that of *Lemon v. Kurtzman*, 403 U.S. 602, 612-613 (1971):

First, the statute must have a secular legislative purpose; second, its principal or primary effect must be one that neither advances nor inhibits religion ...; finally, the statute must not foster "an excessive government entanglement with religion." [ Stone v. Graham, 449 U.S. at 40.]

It is under this three part test that the evidence in this case must be judged. Failure on any of these grounds is fatal to the enactment.

## II

The religious movement known as Fundamentalism began in nineteenth century America as part of evangelical Protestantism's response to social changes, new religious thought and Darwinism. Fundamentalists viewed these developments as attacks on the Bible and as responsible for a decline in traditional values.

The various manifestations of Fundamentalism have had a number of common characteristics (4), but a central premise has always been a literal interpretation of the Bible and a belief in the inerrancy of the Scriptures. Following World War I, there was again a perceived decline in traditional morality, and Fundamentalism focused on evolution as responsible for the decline. One aspect of their efforts, particularly in the south, was the promotion of statutes prohibiting the teaching of evolution in public schools. In Arkansas, this resulted in the adoption of Initiated Act 1 of 1929 (5).

Between the 1920's and early 1960's, anti-evolutionary sentiment had a subtle but pervasive influence on the teaching of biology in public schools. Generally, textbooks avoided the topic of evolution and did not mention the name of Darwin. Following the launch of the Sputnik satellite by the Soviet Union in 1957, the National Science Foundation funded several programs

designed to modernize the teaching of science in the nation's schools. The biological Sciences Curriculum Study (BSCS), a nonprofit organization, was among those receiving grants for curriculum study and revision. Working with scientists and teachers, BSCS developed a series of biology texts which, although emphasizing different aspects of biology, incorporated the theory of evolution as a major theme. The success of the BSCS effort is shown by the fact that fifty percent of American school children currently use BSCS books directly and the curriculum is incorporated indirectly in virtually all biology texts. (Testimony of Mayer; Nelkin, Px 1) (6).

In the early 1960's, there was again a resurgence of concern among Fundamentalists about the loss of traditional values and a fear of growing secularism in society. The Fundamentalist movement became more active and has steadily grown in numbers and political influence. There is an emphasis among current Fundamentalists on the literal interpretation of the Bible and the Book of Genesis as the sole source of knowledge about origins.

The term "scientific creationism" first gained currency around 1965 following publication of *The Genesis Flood* in 1961 by Whitcomb and Morris. There is undoubtedly some connection between the appearance of the BSCS texts emphasizing evolutionary thought and efforts of Fundamentalist to attach the theory. (Mayer)

In the 1960's and early 1970's, several Fundamentalist organizations were formed to promote the idea that the Book of Genesis was supported by scientific data. The terms "creation science" and "scientific creationism"

have been adopted by these Fundamentalists as descriptive of their study of creation and the origins of man. Perhaps the leading creationist organization is the Institute for Creation Research (ICR), which is affiliated with the Christian heritage College and supported by the Scott Memorial Baptist Church in San Diego, California. The ICR, through the Creation-Life Publishing Company, is the leading publisher of creation science material. other creation science organizations include the Creation Science Research Center (CSRC) of San Diego and the Bible Science Association of Minneapolis, Minnesota. In 1963, the Creation Research Society (CRS) was formed from a schism in the American Scientific Affiliation (ASA). It is an organization of literal Fundamentalists (7) who have the equivalent of a master's degree in some recognized area of science. A purpose of the organization is ``to reach all people with the vital message of the scientific and historical truth about creation." Nelkin, *The Science Textbook Controversies and the Politics of Equal Time*, 66. Similarly, the CSRC was formed in 1970 from a split in the CRS. Its aim has been ``to reach the 63 million children of the United States with the scientific teaching of Biblical creationism." *Id.* at 69.

Among creationist writers who are recognized as authorities in the field by other creationists are Henry M. Morris, Duane Gish, G. E. Parker, Harold S. Slusher, Richard B. Bliss, John W. Moore, Martin E. Clark, W. L. Wysong, Robert E. Kofahl, and Kelly L. Segraves. Morris is Director of ICR, Gish is Associate Director and Segraves is associated with CSRC.

Creationists view evolution as a source of society's ills, and the writings of Morris and Clark are typical expressions of that view.

Evolution is thus not only anti-Biblical and anti-Christian, but it is utterly unscientific and impossible as well. But it has served effectively as the pseudo-scientific basis of atheism, agnosticism, socialism, fascism, and numerous other false and dangerous philosophies over the past century.

[Morris and Clark, *The Bible Has The Answer*, (Px 31 and Pretrial Px 89) (8)]

Creationists have adopted the view of Fundamentalists generally that there are only two positions with respect to the origins of the earth and life: belief in the inerrancy of the Genesis story of creation and of a worldwide flood as fact, or a belief in what they call evolution.

Henry Morris has stated, "It is impossible to devise a legitimate means of harmonizing the Bible with evolution." Morris, "evolution and the Bible," ICR Impact Series Number 5 (undated, unpagged), quoted in Mayer, Px 8, at 3. This dualistic approach to the subject of origins permeates the creationist literature.

The creationist organizations consider the introduction of creation science into the public schools part of their ministry. The ICR has published at least two pamphlets (9) containing suggested methods for convincing school boards, administrators and teachers that creationism should be taught in public schools. The ICR has urged its proponents to encourage school officials to voluntarily add creationism to the curriculum (10).

Citizens For Fairness In Education is an organization based in Anderson, South Carolina, formed by Paul Ellwanger, a respiratory therapist who is trained in neither law nor science. Mr. Ellwanger is of the opinion that

evolution is the forerunner of many social ills, including Nazism, racism and abortion (Ellwanger Depo. at 32-34). About 1977, Ellwanger collected several proposed legislative acts with the idea of preparing a model state act requiring the teaching of creationism as science in opposition to evolution. One of the proposals he collected was prepared by Wendell Bird, who is now a staff attorney for ICR (11). From these various proposals, Ellwanger prepared a "model act" which calls for "balanced treatment" of "scientific creationism" and "evolution" in public schools. He circulated the proposed act to various people and organizations around the country.

Mr. Ellwanger's views on the nature of creation science are entitled to some weight since he personally drafted the model act which became Act 590. His evidentiary deposition with exhibits and unnumbered attachments (produced in response to a subpoena duces tecum speaks to both the intent of the Act and the scientific merits of creation science. Mr. Ellwanger does not believe creation science is a science. In a letter to Pastor Robert E. Hays he states, "While neither evolution nor creation can qualify as a scientific theory, and since it is virtually impossible at this point to educate the whole world that evolution is not a true scientific theory, we have freely used these terms -- the evolution theory and the theory of scientific creationism -- in the bill's text." (Unnumbered attachment to Ellwanger Depo., at 2.) He further states in a letter to Mr. Tom Bethell, "As we examine evolution (remember, we're not making any scientific claims for creation, but we are challenging evolution's claim to be scientific..." (Unnumbered attachment to Ellwanger Depo. at 1.)

Ellwanger's correspondence on the subject shows an awareness that Act 590 is a religious crusade, coupled with a desire to conceal this fact. In a letter to State Senator Bill Keith of Louisiana, he says, "I view this whole battle as one between God and anti-God forces, though I know there are a large number of evolutionists who believe in God." And further, "... it behooves Satan to do all he can to thwart our efforts and confuse the issue at every turn." Yet Ellwanger suggest to Senator Keith, "IF you have a clear choice between having grassroots leaders of this statewide bill promotion effort to be ministerial or non-ministerial, be sure to opt for the non-ministerial. It does the bill effort no good to have ministers out there in the public forum and the adversary will surely pick at this point ... Ministerial persons can accomplish a tremendous amount of work from behind the scenes, encouraging their congregations to take the organizational and P.R. initiatives. And they can lead their churches in storming Heaven with prayers for help against so tenacious an adversary." (Unnumbered attachment to Ellwanger Depo. at 1.)

Ellwanger shows a remarkable degree of political candor, if not finesse, in a letter to State Senator Joseph Carlucci of Florida:

2. It would be very wise, if not actually essential, that all of us who are engaged in this legislative effort be careful not to present our position and our work in a religious framework. For example, in written communications that might somehow be shared with those other persons whom we may be trying to convince, it would be well to exclude our own personal testimony and/or witness for Christ, but rather, if we are so moved, to give that

testimony on a separate attached note. (Unnumbered attachment to Ellwanger Depo. at 1.)

The same tenor is reflected in a letter by Ellwanger to Mary Ann Miller, a member of FLAG (Family, Life, America under God) who lobbied the Arkansas Legislature in favor of Act 590:

... we'd like to suggest that you and your co-workers be very cautious about mixing creation-science with creation-religion ... Please urge your co-workers not to allow themselves to get sucked into the ``religion" trap of mixing the two together, for such mixing does incalculable harm to the legislative thrust. It could even bring public opinion to bear adversely upon the higher courts that will eventually have to pass judgment on the constitutionality of this new law. (Ex. 1 to Miller Depo.)

Perhaps most interesting, however, is Mr. Ellwanger's testimony in his deposition as to his strategy for having the model act implemented:

Q. You're trying to play on other people's religious motives.

A. I'm trying to play on their emotions, love, hate, their likes, dislikes, because I don't know any other way to involve, to get humans to become involved in human endeavors. I see emotions as being a healthy and legitimate means off getting people's feelings into action, and ... I believe that the predominance of population in America that represents the greatest potential for taking some kind of action in this area is a Christian community. I see the Jewish community as far less potential in taking action ... but I've seen a lot of interest among Christians and I feel, why not exploit that to get the bill going if that's what it takes. (Ellwanger Depo. at 146-147).

Mr. Ellwanger's ultimate purpose is revealed in the closing of his letter to Mr. Tom Bethell: ``Perhaps all this is old hat to you, Tom, and if so, I'd appreciate your telling me so and perhaps where you've heard it before -- the idea of killing evolution instead of playing these debating games that we've been playing for nigh over a decade already." (Unnumbered attachment to Ellwanger Depo. at 3.)

It was out of this milieu that Act 590 emerged. The Reverend W. A. Blount, a Biblical literalist who is a pastor of a church in the Little Rock area and was, in February, 1981, chairman of the Greater Little Rock Evangelical Fellowship, was among those who received a copy of the model act from Ellwanger (12).

At Reverend Blount's request, the Evangelical Fellowship unanimously adopted a resolution to seek an introduction of Ellwanger's act in the Arkansas Legislature. A committee composed of two ministers, Curtis Thomas and W. A. Young, was appointed to implement the resolution. Thomas obtained from Ellwanger a revised copy of the model act which he transmitted to Carl Hunt, a business associate of Senator James L. Holsted, with the request that Hunt prevail upon Holsted to introduce the act.

Holsted, a self-described ``born again" Christian Fundamentalist, introduced the act in the Arkansas Senate. He did not consult the State Department of Education, scientists, science educators or the Arkansas Attorney General (13). The Act was not referred to any Senate committee for hearing and was passed after only a few minutes' discussion on the Senate floor. In the House of Representatives, the bill was referred to the Education Committee which conducted a perfunctory fifteen minute hearing. No scientist testified at the

hearing, nor was any representative from the State Department of Education called to testify.

Ellwanger's model act was enacted into law in Arkansas as Act 590 with amendment or modification other than minor typographical changes. The legislative "finding of fact" in Ellwanger's act and Act 590 are identical, although no meaningful fact-finding was employed by the General Assembly.

Ellwanger's efforts in preparation of the model act and campaign for its adoption in the states were motivated by his opposition to the theory of evolution and his desire to see the Biblical version of creation taught in the public schools. There is no evidence that the pastors, Blount, Thomas, Young, or The Greater Little Rock Evangelical Fellowship were motivated by anything other than their religious convictions when proposing its adoption or during their lobbying efforts in its behalf. Senator Holsted's sponsorship and lobbying efforts in behalf of the Act were motivated solely by his religious beliefs and desire to see the Biblical version of creation taught in the public schools (14).

The State of Arkansas, like a number of states whose citizens have relatively homogeneous religious beliefs, has a long history of official opposition to evolution which is motivated by adherence to Fundamentalist beliefs in the inerrancy of the Book of Genesis. This history is documented in Justice Fortas' opinion in *Epperson v. Arkansas*, 393 U.S. 97 (1968), which struck down Initiated Act 1 of 1929, Ark. Stat. Ann. §§ 1627-1628, prohibiting the teaching of the theory of evolution. To this same tradition may be attributed

Initiated Act 1 of 1930, Ark. Stat. Ann. §80-1606 (Repl. 1980), requiring "the reverent daily reading of a portion of the English Bible" in every public school classroom in the State (15).

It is true, as defendants argue, that courts should look to legislative statements of a statute's purpose in Establishment Clause cases and accord such pronouncements great deference. See, e.g., *Committee for Public Education & Religious Liberty v. Nyquist*, 413 U.S. 756, 773 (1973) and *McGowan v. Maryland*, 366 U.S. 420, 445 (1961). Defendants also correctly state the principle that remarks by the sponsor or author of a bill are not considered controlling in analyzing legislative intent. See, e.g., *United States v. Emmons*, 410 U.S. 396 (1973) and *Chrysler Corp v. Brown*, 441 U.S. 281 (1979).

Courts are not bound, however, by legislative statements of purpose or legislative disclaimers. *Stone v. Graham*, 449 U.S. 39 (1980); *Abbington School Dist. v. Schempp*, 374 U.S. 203 (1963). In determining the legislative purpose of a statute, courts may consider evidence of the historical context of the Act, *Epperson v. Arkansas*, 393 U.S. 97 (1968), the specific sequence of events leading up to passage of the Act, departures from normal procedural sequences, substantive departures from the normal, *Village of Arlington Heights v. Metropolitan Housing Corp.*, 429 U.S. 252 (1977), and contemporaneous statements of the legislative sponsor, *Fed. Energy Admin. v. Algonquin SNG Inc.* 426 U.S. 548, 564 (1976).

The unusual circumstances surrounding the passage of Act 590, as well as the substantive law of the First Amendment warrant an inquiry into the stated legislative purposes. The author of the Act has publicly proclaimed the sectarian purpose of the proposal. The Arkansas residents who sought legislative sponsorship of the bill did so for a purely sectarian purpose. These circumstances alone may not be particularly persuasive, but when considered with the publicly announced motives of the legislative sponsor made contemporaneously with the legislative process; the lack of any legislative investigation, debate or consultation with any educators or scientists; the unprecedented intrusion in school curriculum (16); and official history of the State of Arkansas on the subject, it is obvious that the statement of purpose has little, if any, support in fact. The State failed to produce any evidence which would warrant an inference or conclusion that at any point in the process anyone considered the legitimate educational value of the Act. It was simply and purely an effort to introduce the Biblical version of creation into the public school curricula. The only inference which can be drawn from these circumstances is that the Act was passed with the specific purpose by the General Assembly of advancing religion. The Act therefore fails the first prong of the three-pronged test, that of secular legislative purpose, as articulated in *Lemon v. Kurtzman*, *supra*, and *Stone v. Graham*, *supra*.

### III

If the defendants are correct and the Court is limited to an examination of the language of the Act, the evidence is overwhelming that both the purpose and effect of Act 590 is the advancement of religion in the public schools. Section 4 of the Act provides:

Definitions, as used in this Act:

(a) ``Creation-science" means the scientific evidences for creation and inferences from those scientific evidences. Creation-science includes the scientific evidences and related inferences that indicate: (1) Sudden creation of the universe, energy, and life from nothing; (2) The insufficiency of mutation and natural selection in bringing about development of all living kinds from a single organism; (3) Changes only within fixed limits of originally created kinds of plants and animals; (4) Separate ancestry for man and apes; (5) Explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood; and (6) A relatively recent inception of the earth and living kinds.

(b) ``Evolution-science" means the scientific evidences for evolution and inferences from those scientific evidences. Evolution-science includes the scientific evidences and related inferences that indicate: (1) Emergence by naturalistic processes of the universe from disordered matter and emergence of life from nonlife; (2) The sufficiency of mutation and natural selection in bringing about development of present living kinds from simple earlier kinds; (3) Emergence by mutation and natural selection of present living kinds from simple earlier kinds; (4) Emergence of man from a common ancestor with apes; (5) Explanation of the earth's geology and the evolutionary sequence by uniformitarianism; and (6) An inception several billion years ago of the earth and somewhat later of life.

(c) ``Public schools" means public secondary and elementary schools.

The evidence establishes that the definition of "creation science" contained in 4(a) has as its unmentioned reference the first 11 chapters of the Book of Genesis. Among the many creation epics in human history, the account of sudden creation from nothing, or *creatio ex nihilo*, and subsequent destruction of the world by flood is unique to Genesis. The concepts of 4(a) are the literal Fundamentalists' view of Genesis. Section 4(a) is unquestionably a statement of religion, with the exception of 4(a)(2) which is a negative thrust aimed at what the creationists understand to be the theory of evolution (17).

Both the concepts and wording of Section 4(a) convey an inescapable religiosity. Section 4(a)(1) describes "sudden creation of the universe, energy and life from nothing." Every theologian who testified, including defense witnesses, expressed the opinion that the statement referred to a supernatural creation which was performed by God.

Defendants argue that : (1) the fact that 4(a) conveys idea similar to the literal interpretation of Genesis does not make it conclusively a statement of religion; (2) that reference to a creation from nothing is not necessarily a religious concept since the Act only suggests a creator who has power, intelligence and a sense of design and not necessarily the attributes of love, compassion and justice (18); and (3) that simply teaching about the concept of a creator is not a religious exercise unless the student is required to make a commitment to the concept of a creator.

The evidence fully answers these arguments. The idea of 4(a)(1) are not merely similar to the literal interpretation of Genesis; they are identical and parallel to no other story of creation (19).

The argument that creation from nothing in 4(a)(1) does not involve a supernatural deity has no evidentiary or rational support. To the contrary, "creation out of nothing" is a concept unique to Western religions. In traditional Western religious thought, the conception of a creator of the world is a conception of God. Indeed, creation of the world "out of nothing" is the ultimate religious statement because God is the only actor. As Dr. Langdon Gilkey noted, the Act refers to one who has the power to bring all the universe into existence from nothing. The only "one" who has this power is God (20).

The leading creationist writers, Morris and Gish, acknowledge that the idea of creation described in 4(a)(1) is the concept of creation by God and make no pretense to the contrary (21). The idea of sudden creation from nothing, or creatio ex nihilo, is an inherently religious concept. (Vawter, Gilkey, Geisler, Ayala, Blount, Hicks.)

The argument advanced by defendants' witness, Dr. Norman Geisler, that teaching the existence of God is not religious unless the teaching seeks a commitment, is contrary to common understanding and contradicts settled case law. *Stone v. Graham*, 449 U.S. 39 (1980), *Abington School District v. Schempp*, 374 U.S. 203, 222 (1963).

The facts that creation science is inspired by the Book of Genesis and that Section 4(a) is consistent with a literal interpretation of Genesis leave no doubt that a major effect of the Act is the advancement of particular religious beliefs. The legal impact of this conclusion will be discussed further at the conclusion of the Court's evaluation of the scientific merit of creation science.

#### **IV(A)**

The approach to teaching ``creation science" and ``evolution-science" found in Act 590 is identical to the two-model approach espoused by the Institute for Creation Research and is taken almost verbatim from ICR writings. It is an extension of Fundamentalists' view that one must either accept the literal interpretation of Genesis or else believe in the godless system of evolution. The two model approach of the creationists is simply a contrived dualism (22) which has not scientific factual basis or legitimate educational purpose. It assumes only two explanations for the origins of life and existence of man, plants and animals: it was either the work of a creator or it was not. Application of these two models, according to creationists, and the defendants, dictates that all scientific evidence which fails to support the theory of evolution is necessarily scientific evidence in support of creationism and is, therefore, creation science ``evidence" in support of Section 4(a).

#### **IV(B)**

The emphasis on origins as an aspect of the theory of evolution is peculiar to the creationist literature. Although the subject of origins of life is within the

province of biology, the scientific community does not consider origins of life a part of evolutionary theory. The theory of evolution assumes the existence of life and is directed to an explanation of how life evolved. Evolution does not presuppose the absence of a creator or God and the plain inference conveyed by Section 4 is erroneous (23).

As a statement of the theory of evolution, Section 4(b) is simply a hodgepodge of limited assertions, many of which are factually inaccurate.

For example, although 4(b)(2) asserts, as a tenet of evolutionary theory, "sufficiency of mutation and natural selection in bringing about development of present living kinds from simple earlier kinds," Drs. Ayala and Gould both stated that biologists know that these two processes do not account for all significant evolutionary change. They testified to such phenomena as recombination, the founder effect, genetic drift and the theory of punctuated equilibrium, which are believed to play important evolutionary roles. Section 4(b) omits any reference to these. Moreover, 4(b) utilizes the term "kinds" which all scientists have said is not a word of science and has no fixed meaning. Additionally, the Act presents both evolution and creation science as "package deals." Thus, evidence critical to some aspect of what the creationists define as evolution is taken as support for a theory which includes a worldwide flood and a relatively young earth (24).

#### **IV(c)**

In addition to the fallacious pedagogy of the two model approach, Section 4(a) lacks legitimate educational value because "creation-science" as

defined in that section is simply not science. Several witnesses suggested definitions of science. A descriptive definition was said to be that science is what is "accepted by the scientific community" and is "what scientists do." The obvious implication of this description is that, in a free society, knowledge does not require the imprimatur of legislation in order to become science.

More precisely, the essential characteristics of science are:

- (1) It is guided by natural law;
- (2) It has to be explanatory by reference to nature law;
- (3) It is testable against the empirical world;
- (4) Its conclusions are tentative, i.e. are not necessarily the final word; and
- (5) Its is falsifiable. (Ruse and other science witnesses).

Creation science as described in Section 4(a) fails to meet these essential characteristics. First, the section revolves around 4(a)(1) which asserts a sudden creation "from nothing." Such a concept is not science because it depends upon a supernatural intervention which is not guided by natural law. It is not explanatory by reference to natural law, is not testable and is not falsifiable (25).

If the unifying idea of supernatural creation by God is removed from Section 4, the remaining parts of the section explain nothing and are meaningless assertions.

Section 4(a)(2), relating to the "insufficiency of mutation and natural selection in bringing about development of all living kinds from a single

organism," is an incomplete negative generalization directed at the theory of evolution.

Section 4(a)(3) which describes ``changes only within fixed limits of originally created kinds of plants and animals" fails to conform to the essential characteristics of science for several reasons. First, there is no scientific definition of ``kinds" and none of the witnesses was able to point to any scientific authority which recognized the term or knew how many ``kinds" existed. One defense witness suggested there may may be 100 to 10,000 different ``kinds." Another believes there were ``about 10,000, give or take a few thousand." Second, the assertion appears to be an effort to establish outer limits of changes within species. There is no scientific explanation for these limits which is guided by natural law and the limitations, whatever they are, cannot be explained by natural law.

The statement in 4(a)(4) of ``separate ancestry of man and apes" is a bald assertion. It explains nothing and refers to no scientific fact or theory (26).

Section 4(a)(5) refers to ``explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood." This assertion completely fails as science. The Act is referring to the Noachian flood described in the Book of Genesis (27). The creationist writers concede that any kind of Genesis Flood depends upon supernatural intervention. A worldwide flood as an explanation of the world's geology is not the product of natural law, nor can its occurrence be explained by natural law.

Section 4(a)(6) equally fails to meet the standards of science. ``Relatively recent inception" has no scientific meaning. It can only be given in reference to creationist writings which place the age at between 6,000 and 20,000 years because of the genealogy of the Old Testament. See, e.g., Px 78, Gish (6,000 to 10,000); Px 87, Segraves(6,000 to 20,000). Such a reasoning process is not the product of natural law; not explainable by natural law; nor is it tentative.

Creation science as defined in Section 4(a), not only fails to follow the canons of dealing with scientific theory, it also fails to fit the more general descriptions of ``what scientists think" and ``what scientists do." The scientific community consists of individuals and groups, nationally and internationally, who work independently in such varied fields as biology, paleontology, geology, and astronomy. Their work is published and subject to review and testing by their peers. The journals for publication are both numerous and varied. There is, however, not one recognized scientific journal which has published an article espousing the creation science theory described in Section 4(a). Some of the State's witnesses suggested that the scientific community was ``close-minded" on the subject of creationism and that explained the lack of acceptance of the creation science arguments. Yet no witness produced a scientific article for which publication has been refused. Perhaps some members of the scientific community are resistant to new ideas. It is, however, inconceivable that such a loose knit group of independent thinkers in all the varied fields of science could, or would, so effectively censor new scientific thought.

The creationists have difficulty maintaining among their ranks consistency in the claim that creationism is science. The author of Act 590, Ellwanger, said that neither evolution or creationism was science. He thinks that both are religious. Duane Gish recently responded to an article in Discover critical of creationism by stating:

Stephen Jay Gould states that creationists claim creation is a scientific theory. This is a false accusation. Creationists have repeatedly stated that neither creation nor evolution is a scientific theory (and each is equally religious). (Gish, letter to editor of Discover, July, 1981, App. 30 to Plaintiffs' Pretrial Brief)

The methodology employed by creationists is another factor which is indicative that their work is not science. A scientific theory must be tentative and always subject to revision or abandonment in light of facts that are inconsistent with, or falsify, the theory. A theory that is by its own terms dogmatic, absolutist, and never subject to revision is not a scientific theory. The creationists' methods do not take data, weigh it against the opposing scientific data, and thereafter reach the conclusions stated in Section 4(a). Instead, they take the literal wording of the Book of Genesis and attempt to find scientific support for it. The method is best explained in the language of Morris in his book (Px 31) Studies in The Bible and Science at page 114:

... it is ... quite impossible to determine anything about Creation through a study of present processes, because present processes are not creative in character. If man wished to know anything about Creation (the time of Creation, the duration of Creation, the order of Creation, the methods of

Creation, or anything else) his sole source of true information is that of divine revelation. God was there when it happened. We were not there ... Therefore, we are completely limited to what God has seen fit to tell us, and this information is in His written Word. This is our textbook on the science of Creation!

The Creation Research Society employs the same unscientific approach to the issue of creationism. Its applicants for membership must subscribe to the belief that the Book of Genesis is "historically and scientifically true in all of the original autographs" (28). The Court would never criticize or discredit any person's testimony based on his or her religious beliefs. While anybody is free to approach a scientific inquiry in any fashion they choose, they cannot properly describe the methodology as scientific, if they start with the conclusion and refuse to change it regardless of the evidence developed during the course of the investigation.

#### **IV(D)**

In efforts to establish "evidence" in support of creation science, the defendants relied upon the same false premise as the two model approach contained in Section 4, i.e., all evidence which criticized evolutionary theory was proof in support of creation science. For example, the defendants established that the mathematical probability of a chance chemical combination resulting in life from non-life is as remote that such an occurrence is almost beyond imagination. Those mathematical facts, the defendants argue, are scientific evidences that life was the product of a creator. While the statistical figures may be impressive evidence against the theory of chance chemical combinations as an explanation of origins, it requires a leap of faith to interpret those figures so as to support a complex

doctrine which includes a sudden creation from nothing, a worldwide flood, separate ancestry of man and apes, and a young earth.

The defendants' argument would be more persuasive if, in fact, there were only two theories or idea about the origins of life and the world. That there are a number of theories was acknowledge by the State's witnesses, Dr. Wickramasinghe and Dr. Geisler. Dr. Wickramasinghe testified at length in support of a theory that life on earth was ``seeded" by comets which delivered genetic material and perhaps organisms to the earth's surface from interstellar dust far outside the solar system. The ``seeding" theory further hypothesizes that the earth remains under the continuing influence of genetic material from space which continues to affect life. While Wickramasinghe's theory (29) about the origins of life on earth has not received general acceptance within the scientific community, he has, at least, used scientific methodology to produce a theory of origins which meets the essential characteristics of science.

The Court is at a loss to understand why Dr. Wickramasinghe was called in behalf of the defendants. Perhaps it was because he was generally critical of the theory of evolution and the scientific community, a tactic consistent with the strategy of the defense. Unfortunately for the defense, he demonstrated that the simplistic approach of the two model analysis of the origins of life is false. Furthermore, he corroborated the plaintiffs' witnesses by concluding that ``no rational scientist" would believe the earth's geology could be explained by reference to a worldwide flood or that the earth was less than one million years old.

The proof in support of creation science consisted almost entirely of efforts to discredit the theory of evolution through a rehash of data and theories which have been before the scientific community for decades. The arguments asserted by the creationists are not based upon new scientific evidence or laboratory data which has been ignored by the scientific community.

Robert Gentry's discovery of radioactive polonium haloes in granite and coalified woods is, perhaps, the most recent scientific work which the creationists use as argument for a "relatively recent inception" of the earth and a "worldwide flood." The existence of polonium haloes in granite and coalified wood is thought to be inconsistent with radiometric dating methods based upon constant radioactive decay rates. Mr. Gentry's findings were published almost ten years ago and have been the subject of some discussion in the scientific community. The discoveries have not, however, led to the formulation of any scientific hypothesis or theory which would explain a relatively recent inception of the earth or a worldwide flood. Gentry's discovery has been treated as a minor mystery which will eventually be explained. It may deserve further investigation, but the National Science Foundation has not deemed it to be of sufficient import to support further funding.

The testimony of Marianne Wilson was persuasive evidence that creation science is not science. Ms. Wilson is in charge of the science curriculum for Pulaski County Special School District, the largest school district in the State of Arkansas. Prior to the passage of Act 590, Larry Fisher, a science teacher in the District, using materials from the ICR<sup>1</sup> convinced the School Board

that it should voluntarily adopt creation science as part of its science curriculum. The District Superintendent assigned Ms. Wilson the job of producing a creation science curriculum guide. Ms. Wilson's testimony about the project was particularly convincing because she obviously approached the assignment with an open mind and no preconceived notions about the subject. She had not heard of creation science until about a year ago and did not know its meaning before she began her research.

Ms. Wilson worked with a committee of science teachers appointed from the District. They reviewed practically all of the creationist literature. Ms. Wilson and the committee members reached the unanimous conclusion that creationism is not science; it is religion. They so reported to the Board. The Board ignored the recommendation and insisted that a curriculum guide be prepared.

In researching the subject, Ms. Wilson sought the assistance of Mr. Fisher who initiated the Board action and asked professors in the science departments of the University of Arkansas at Little Rock and the University of Central Arkansas (30) for reference material and assistance, and attended a workshop conducted at Central Baptist College by Dr. Richard Bliss of the ICR staff. Act 590 became law during the course of her work so she used Section 4(a) as a format for her curriculum guide.

Ms. Wilson found all available creationists' materials unacceptable because they were permeated with religious references and reliance upon religious beliefs.

It is easy to understand why Ms. Wilson and other educators find the creationists's textbook material and teaching guides unacceptable. The materials misstate the theory of evolution in the same fashion as Section 4(b) of the Act, with emphasis on the alternative mutually exclusive nature of creationism and evolution. Students are constantly encouraged to compare and make a choice between the two models, and the material is not presented in an accurate manner.

A typical example is *Origins* (Px 76) by Richard B. Bliss, Directory of Curriculum Development of the ICR. The presentation begins with a chart describing "preconceived idea about origins" which suggests that some people believe that evolution is atheistic. Concepts of evolution, such as "adaptive radiation" are erroneously presented. At page 11, figure 1.6 of the text, a chart purports to illustrate this "very important" part of the evolution model. The chart conveys the idea that such diverse mammals as a whale, bear, bat and monkey all evolved from a shrew through the process of adaptive radiation. Such a suggestion is, of course, a totally erroneous and misleading application of the theory. Even more objectionable, especially when viewed in light of the emphasis on asking the student to elect one of the models, is the chart presentation at page 17, figure 1.6. That chart purports to illustrate the evolutionists' belief that man evolved from bacteria to fish to reptile to mammals and, thereafter, into man. The illustration indicates, however, that the mammal which evolved was a rat.

*Biology, A Search For Order in Complexity* (31) is a high school biology text typical of creationists' materials. The following quotations are illustrative:

Flowers and roots do not have a mind to have purpose of their own: therefore, this planning must have been done for them by the Creator. (at page 12)

The exquisite beauty of color and shape in flowers exceeds the skill of poet, artist, and king. Jesus said (from Matthew's gospel), ``Consider the lilies in the field, how they grow; they toil not, neither do they spin ..." (Px 129 at page 363)

The ``public school edition" texts written by creationists simply omit Biblical references but the content and message remain the same. For example, Evolution -- The Fossils Say No! (32) contains the following:

Creation. By creation we mean the bringing into being by a supernatural Creator of the basic kinds of plants and animals by the process of sudden, or fiat, creation.

We do not know how the Creator created, what processes He used, for he used processes which are not now operating anywhere in the natural universe. This is why we refer to creation as Special Creation. We cannot discover by scientific investigation anything about the creative processes used by the Creator. (page 40)

Gish's book also portrays the large majority of evolutionists as ``materialistic atheists or agnostics."

Scientific Creationism (Public School Edition) by Morris, is another text reviewed by Ms. Wilson's committee and rejected as unacceptable. The following quotes illustrate the purpose and theme of the text:

## **Forward**

Parents and youth leaders today, and even many scientists and educators, have become concerned about the prevalence and influence of evolutionary philosophy in modern curriculum. Not only is the system inimical to orthodox Christianity and Judaism, but also, as many are convinced, to a healthy society and true science as well. (at page iii)

The rationalist of course finds the concept of special creation insufferably naive, even ``incredible". Such a judgment, however, is warranted only if one categorically dismisses the existence of an omnipotent God. (at page 17)

Without using creationist literature, Ms. Wilson was unable to locate one genuinely scientific article or work which supported Section 4(a). In order to comply with the mandate of the Board she used such materials as an article from Readers Digest about ``atomic clocks" which inferentially suggested that the earth was less than 4 1/2 billion years old. She was unable to locate any substantive teaching material for some parts of Section 4 such as the worldwide flood. The curriculum guide which she prepared cannot be taught and has no education value as science. The defendants did not produce any text or writing in response to this evidence which they claimed was usable in the public school classroom (33).

The conclusion that creation science has no scientific merit or educational value as science has legal significance in light of the Court's previous conclusion that creation science has, as one major effect, the advancement of religion. The second part of the three-pronged test for establishment

reaches only those statutes as having their primary effect the advancement of religion. Secondary effects which advance religion are not constitutionally fatal. Since creation science is not science, the conclusion is inescapable that the only real effect of Act 590 is the advancement of religion. The Act therefore fails both the first and second portions of the test in *Lemon v. Kurtzman*, 403 U.S. 602 (1971).

#### **IV(E)**

Act 590 mandates "balanced treatment" for creation science and evolution science. The Act prohibits instruction in any religious doctrine or references to religious writings. The Act is self-contradictory and compliance is impossible unless the public schools elect to forego significant portions of subjects such as biology, world history, geology, zoology, botany, psychology, anthropology, sociology, philosophy, physics and chemistry. Presently, the concepts of evolutionary theory as described in 4(b) permeate the public textbooks. There is no way teachers can teach the Genesis account of creation in a secular manner.

The State Department of Education, through its textbook selection committee, school boards and school administrators will be required to constantly monitor materials to avoid using religious references. The school boards, administrators and teachers face an impossible task. How is the teacher to respond to questions about a creation suddenly and out of nothing? How will a teacher explain the occurrence of a worldwide flood? How will a teacher explain the concept of a relatively recent age of the earth? The answer is obvious because the only source of this information is ultimately contained in the Book of Genesis.

References to the pervasive nature of religious concepts in creation science texts amply demonstrate why State entanglement with religion is inevitable under Act 590. Involvement of the State in screening texts for impermissible religious references will require State officials to make delicate religious judgments. The need to monitor classroom discussion in order to uphold the Act's prohibition against religious instruction will necessarily involve administrators in questions concerning religion. These continuing involvements of State officials in questions and issues of religion create an excessive and prohibited entanglement with religion. *Brandon v. Board of Education*, 487 F.Supp 1219, 1230 (N.D.N.Y.), *aff'd.*, 635 F.2d 971 (2nd Cir. 1980).

## **V**

These conclusions are dispositive of the case and there is no need to reach legal conclusions with respect to the remaining issues. The plaintiffs raised two other issues questioning the constitutionality of the Act and, insofar as the factual findings relevant to these issues are not covered in the preceding discussion, the Court will address these issues. Additionally, the defendants raise two other issues which warrant discussion.

### **V(A)**

First, plaintiff teachers argue the Act is unconstitutionally vague to the extent that they cannot comply with its mandate of "balanced" treatment without jeopardizing their employment. The argument centers around the lack of a precise definition in the Act for the word "balanced." Several witnesses expressed opinions that the word has such meanings as equal time, equal weight, or equal legitimacy. Although the Act could have been more explicit, "balanced" is a word subject to ordinary understanding. The

proof is not convincing that a teacher using a reasonably acceptable understanding of the word and making a good faith effort to comply with the Act will be in jeopardy of termination. Other portions of the Act are arguably vague, such as the "relatively recent" inception of the earth and life. The evidence establishes, however, that relatively recent means from 6,000 to 20,000 years, as commonly understood in creation science literature. The meaning of this phrase, like Section 4(a) generally, is, for purposes of the Establishment Clause, all too clear.

### **V(B)**

The plaintiffs' other argument revolves around the alleged infringement by the defendants upon the academic freedom of teachers and students. It is contended this unprecedented intrusion in the curriculum by the State prohibits teachers from teaching what they believe should be taught or requires them to teach that which they do not believe is proper. The evidence reflects that traditionally the State Department of Education, local school boards and administration officials exercise little, if any, influence upon the subject matter taught by classroom teachers. Teachers have been given freedom to teach and emphasize those portions of subjects the individual teacher considered important. The limits to this discretion have generally been derived from the approval of textbooks by the State Department and preparation of curriculum guides by the school districts. Several witnesses testified that academic freedom for the teacher means, in substance, that the individual teacher should be permitted unlimited discretion subject only to the bounds of professional ethics. The Court is not prepared to adopt such a broad view of academic freedom in the public schools.

In any event, if Act 590 is implemented, many teachers will be required to teach materials in support of creation science which they do not consider academically sound. Many teachers will simply forego teaching subjects which might trigger the "balanced treatment" aspects of Act 590 even though they think the subjects are important to a proper presentation of a course.

Implementation of Act 580 will have serious and untoward consequences for students, particularly those planning to attend college. Evolution is the cornerstone of modern biology, and many courses in public schools contain subject matter relating to such varied topics as the age of the earth, geology and relationships among living things. Any student who is deprived of instruction as to the prevailing scientific thought on these topics will be denied a significant part of science education. Such a deprivation through the high school level would undoubtedly have an impact upon the quality of education in the State's colleges and universities, especially including the pre-professional and professional programs in the health sciences.

### **V(C)**

The defendants argue in their brief that evolution is, in effect, a religion, and that by teaching a religion which is contrary to some students' religious views, the State is infringing upon the student's free exercise rights under the First Amendment. Mr. Ellwanger's legislative findings, which were adopted as a finding of fact by the Arkansas Legislature in Act 590, provides: Evolution-science is contrary to the religious convictions or moral values or philosophical beliefs of many students and parents, including individuals of

many different religious faiths and with diverse moral and philosophical beliefs. Act 590, §7(d).

The defendants argue that the teaching of evolution alone presents both a free exercise problem and an establishment problem which can only be redressed by giving balanced treatment to creation science, which is admittedly consistent with some religious beliefs. This argument appears to have its genesis in a student note written by Mr. Wendell Bird, "Freedom of Religion and Science Instruction in Public Schools," 87 Yale L.J. 515 (1978). The argument has no legal merit.

If creation science is, in fact, science and not religion, as the defendants claim, it is difficult to see how the teaching of such a science could "neutralize" the religious nature of evolution.

Assuming for the purposes of argument, however, that evolution is a religion or religious tenet, the remedy is to stop the teaching of evolution, not establish another religion in opposition to it. Yet it is clearly established in the case law, and perhaps also in common sense, that evolution is not a religion and that teaching evolution does not violate the Establishment Clause, *Epperson v. Arkansas*, supra, *Willoughby v. Stever*, No. 15574-75 (D.D.C. May 18, 1973); aff'd. 504 F.2d 271 (D.C. Cir. 1974), cert. denied, 420 U.S. 924 (1975); *Wright v. Houston Indep. School Dist.*, 366 F. Supp. 1208 (S.D. Tex 1978), aff'd. 486 F.2d 137 (5th Cir. 1973), cert. denied 417 U.S. 969 (1974).

## **V(D)**

The defendants presented Dr. Larry Parker, a specialist in devising curricula for public schools. He testified that the public school's curriculum should

reflect the subjects the public wants in schools. The witness said that polls indicated a significant majority of the American public thought creation science should be taught if evolution was taught. The point of this testimony was never placed in a legal context. No doubt a sizeable majority of Americans believe in the concept of a Creator or, at least, are not opposed to the concept and see nothing wrong with teaching school children the idea. The application and content of First Amendment principles are not determined by public opinion polls or by a majority vote. Whether the proponents of Act 590 constitute the majority or the minority is quite irrelevant under a constitutional system of government. No group, no matter how large or small, may use the organs of government, of which the public schools are the most conspicuous and influential, to foist its religious beliefs on others.

The Court closes this opinion with a thought expressed eloquently by the great Justice Frankfurter:

We renew our conviction that "we have stake the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion." *Everson v. Board of Education*, 330 U.S. at 59. If nowhere else, in the relation between Church and State, "good fences make good neighbors." [*McCollum v. Board of Education*, 333 U.S. 203, 232 (1948)]

An injunction will be entered permanently prohibiting enforcement of Act 590.

It is ordered this January 5, 1982.

-- William R. Overton in the U.S. District Court, Eastern District of Arkansas, Western Division

## **Notes**

1. The complaint is based on 42 U.S.C. §1983, which provides a remedy against any person who, acting under color of state law, deprives another of any right, privilege or immunity guaranteed by the United States Constitution or federal law. This Court's jurisdiction arises under 28 U.S.C. §§1331, 1343(3) and 1343(4). The power to issue declaratory judgments is expressed in 28 U.S.C. §§2201 and 2202.
2. The facts necessary to establish the plaintiff's standing to sue are contained in the joint stipulation of facts, which is hereby adopted and incorporated herein by reference. There is no doubt that the case is ripe for adjudication.
3. The State of Arkansas was dismissed as a defendant because of its immunity from suit under the Eleventh Amendment. *Hans v. Louisiana*, 134 U.S. 1 (1890).
4. The authorities differ as to generalizations which may be made about Fundamentalism. For example, Dr. Geisler testified to the widely held view that there are five beliefs characteristic of all Fundamentalist movements, in addition, of course, to the inerrancy of Scripture: (1) belief in the virgin birth of Christ, (2) belief in the deity of Christ, (3) belief in the substitutional atonement of Christ, (4) belief in the second coming of Christ, and (5) belief

in the physical resurrection of all departed souls. Dr. Marsden, however, testified that this generalization, which has been common in religious scholarship, is now thought to be historical error. There is no doubt, however, that all Fundamentalists take the Scriptures as inerrent and probably most take them as literally true.

5. Initiated Act 1 of 1929, Ark. Stat. Ann. §80-1627 et seq., which prohibited the teaching of evolution in Arkansas schools, is discussed *infra* at text accompanying note 26.

6. Subsequent references to the testimony will be made by the last name of the witness only. References to documentary exhibits will be by the name of the author and the exhibit number.

7. Applicants for membership in the CRS must subscribe to the following statement of belief: ``(1) The Bible is the written Word of God, and because we believe it to be inspired thruout (sic), all of its assertions are historically and scientifically true in all of the original autographs. To the student of nature, this means that the account of origins in Genesis is a factual presentation of simple historical truths. (2) All basic types of living things, including man, were made by direct creative acts of God during Creation Week as described in Genesis. Whatever biological changes have occurred since Creation have accomplished only changes within the original created kinds. (3) The great Flood described in Genesis, commonly referred to as the Noachian Deluge, was an historical event, worldwide in its extent and effect. (4) Finally, we are an organization of Christian men of science, who accept

Jesus Christ as our Lord and Savior. The account of the special creation of Adam and Eve as one man and one woman, and their subsequent Fall into sin, is the basis for our belief in the necessity of a Savior for all mankind. Therefore, salvation can come only thru (sic) accepting Jesus Christ as our Savior." (Px 115)

8. Because of the voluminous nature of the documentary exhibits, the parties were directed by pre-trial order to submit their proposed exhibits for the Court's convenience prior to trial. The numbers assigned to the pre-trial submissions do not correspond with those assigned to the same documents at trial and, in some instances, the pre-trial submissions are more complete.

9. Px 130, Morris, *Introducing Scientific Creationism Into the Public Schools* (1975), and Bird, "Resolution for Balanced Presentation of Evolution and Scientific Creationism." ICR Impact Series No. 71, App. 14 to Plaintiff's Pretrial Brief.

10. The creationists often show candor in their proselytization. Henry Morris has stated, "Even if a favorable statute or court decision is obtained, it will probably be declared unconstitutional, especially if the legislation or injunction refers to the Bible account of creation." In the same vein he notes, "The only effective way to get creationism taught properly is to have it taught by teachers who are both willing and able to do it. Since most teachers now are neither willing nor able, they must first be both persuaded and instructed themselves." Px 130, Morris, *Introducing Scientific Creationism Into the Public Schools* (1975)(unpaged).

11. Mr. Bird sought to participate in this litigation by representing a number of individuals who wanted to intervene as defendants. The application for intervention was denied by this Court. *McLean v. Arkansas*, \_\_\_\_\_ F.Supp. \_\_\_\_\_, (E.D. Ark. 1981), *aff'd. per curiam*, Slip Op. No. 81-2023 (8th Cir. Oct. 16, 1981).

12. The model act had been revised to insert "creation science" in lieu of creationism because Ellwanger had the impression people thought that creationism was too religious a term. (Ellwanger Depo. at 79)

13. The original model act had been introduced in the South Carolina Legislature, but had died without action after the South Carolina Attorney General had opined that the act was unconstitutional.

14. Specifically, Senator Holsted testified that he holds to a literal interpretation of the Bible; that the bill was compatible with his religious beliefs; that the bill does favor the position of literalists; that his religious convictions were a factor in his sponsorship of the bill; and that he stated publicly to the Arkansas Gazette (although not on the floor of the Senate) contemporaneously with the legislative debate that the bill does presuppose the existence of a divine creator. There is no doubt that Senator Holsted knew he was sponsoring the teaching of a religious doctrine. His view was that the bill did not violate the First Amendment because, as he saw it, it did not favor one denomination over another.

15. This statute is, of course, clearly unconstitutional under the Supreme Court's decision in *Abington School District v. Schempp*, 374 U.S. 203 (1963)

16. The joint stipulation of facts establishes that the following areas are the only information specifically required by statute to be taught in all Arkansas schools: (1) the effects of alcohol and narcotics on the human body, (2) conservation of national resources, (3) Bird Week, (4) Fire Prevention, and (5) Flag etiquette. Additionally, certain specific courses, such as American history and Arkansas history, must be completed by each student before graduation from high school.

17. Paul Ellwanger stated in his deposition that he did not know why Section 4(a)(2) (insufficiency of mutation and natural selection) was included as an evidence supporting creation science. He indicated that he was not a scientist, ``but these are postulates that have been laid down by creation scientists." Ellwanger Depo. at 136.

18. Although defendants must make some effort to cast the concept of creation in non-religious terms, this effort surely causes discomfort to some of the Act's more theologically sophisticated supporters. The concept of a creator God distinct from the God of love and mercy is closely similar to the Marcion and Gnostic heresies, among the deadliest to threaten the early Christian church. These heresies had much to do with development and adoption of the Apostle's Creed as the official creedal statement of the Roman Catholic Church in the West. (Gilkey.)

19. The parallels between Section 4(a) and Genesis are quite specific: (1) "sudden creation from nothing" is taken from Genesis, 1:1-10 (Vawter, Gilkey); (2) destruction of the world by a flood of divine origin is a notion peculiar to Judeo-Christian tradition and is based on Chapters 7 and 8 of Genesis (Vawter); (3) the term "kinds" has no fixed scientific meaning, but appears repeatedly in Genesis (all scientific witnesses); (4) "relatively recent inception" means an age of the earth from 6,000 to 10,000 years and is based on the genealogy of the Old Testament using the rather astronomical ages assigned to the patriarchs (Gilkey and several of the defendants' scientific witnesses); (5) separate ancestry of man and ape focuses on the portion of the theory of evolution which Fundamentalists find most offensive, *Epperson v. Arkansas*, 393 U.S. 97 (1968)

20. "[C]oncepts concerning ... a supreme being of some sort are manifestly religious ... These concepts do not shed that religiosity merely because they are presented as philosophy or as a science ..." *Malnak v. Yogi*, 440 F. Supp. 1284, 1322 (D.N.J. 1977); *aff'd per curiam*, 592 F.2d 197 (3d Cir. 1979).

21. See, e.g., Px 76, Morris, et. al., *Scientific Creationism*, 203 (1980) ("If creation really is a fact, this means there is a Creator, and the universe is his creation.") Numerous other examples of such admissions can be found in the many exhibits which represent creationist literature, but no useful purpose would be served here by a potentially endless listing.

22. Morris, the Director of ICR and one who first advocated the two model approach, insists that a true Christian cannot compromise with the theory of evolution and that the Genesis version of creation and the theory of evolution are mutually exclusive. Px 31, Morris, *Studies in the Bible & Science*, 102-103. The two model approach was the subject of Dr. Richard Bliss's doctoral dissertation. (Dx 35). It is presented in Bliss, *Origins: Two Models - Evolution, Creation* (1978). Moreover, the two model approach merely casts in educationalist language the dualism which appears in all creationist literature -- creation (i.e. God) and evolution are presented as two alternative and mutually exclusive theories. See, e.g., Px 75, Morris, *Scientific Creationism* (1974) (public school edition); Px 59, Fox, *Fossils: Hard Facts from the Earth*. Particularly illustrative is Px 61, Boardman, et. al., *Worlds Without End* (1971) a CSRC publication: One group of scientists, known as creationists, believe that God, in a miraculous manner, created all matter and energy ...

“Scientists who insist that the universe just grew, by accident, from a mass of hot gases without the direction or help of a Creator are known as evolutionists.”

23. The idea that belief in a creator and acceptance of the scientific theory of evolution are mutually exclusive is a false premise and offensive to the religious views of many. (Hicks) Dr. Francisco Ayala, a geneticist of considerable renown and a former Catholic priest who has the equivalent of a Ph.D. in theology, pointed out that many working scientists who subscribe to the theory of evolution are devoutly religious.

24. This is so despite the fact that some of the defense witnesses do not subscribe to the young earth or flood hypotheses. Dr. Geisler stated his belief that the earth is several billion years old. Dr. Wickramasinghe stated that no rational scientist would believe the earth is less than one million years old or that all the world's geology could be explained by a worldwide flood.

25. ``We do not know how the Creator created, what processes He used, for he used processes which are not now operating anywhere in the natural universe. This is why we refer to creation as Special Creation. We cannot discover by scientific investigation anything about the creative processes used by God." Px 78, Gish, *Evolution -- The Fossils Say No!* (42) (3d ed. 1979) (emphasis in original).

26. The evolutionary notion that man and some modern apes have a common ancestor somewhere in the distant past has consistently been distorted by anti-evolutionists to say that man descended from modern monkeys. As such, this idea has long been more offensive to Fundamentalists. See, *Epperson v. Arkansas*, 393 U.S. 97 (1968)

27. Not only was this point acknowledged by virtually all the defense witnesses, it is patent in the creationist literature. See, e.g., Px 89, Kofahl & Segraves, *The Creation Explanation*, 40: ``The Flood of Noah brought about vast changes in the earth's surface, including vulcanism, mountain building, and the deposition of the major part of sedimentary strata. This principle is called 'Biblical catastrophism.'"

28. See n. 7, *supra*, for the full test of the CRS creed.

29. The theory is detailed in Wickramasinghe's book with Sir Fred Hoyle, *Evolution from Space* (1981), which is Dx 79.

30. Ms. Wilson stated that some professors she spoke with sympathized with her plight and tried to help her find scientific materials to support Section 4(a). Others simply asked her to leave.

31. Px 129, published by Zonderman Publishing House (1974), states that it was "prepared by the Textbook Committee of the Creation Research Society." It has a disclaimer pasted inside the front cover stating that it is not suitable for use in public schools.

32. Px 77, by Duane Gish

33. The passage of Act 590 apparently caught a number of its supporters off guard as much as it did the school district. The Act's author, Paul Ellwanger, stated in a letter to "Dick," (apparently Dr. Richard Bliss at ICR): "And finally, if you know of any textbooks at any level and for any subjects that you think are acceptable to you and are also constitutionally admissible, these are things that would be of enormous to these bewildered folks who may be cause, as Arkansas now has been, by the sudden need to implement a whole new ball game with which they are quite unfamiliar." (sic) (Unnumbered attachment to Ellwanger depo.)





**Superior Court of the District of Columbia Diane J. Hendel V. World Plan  
Executive Council United States**



SUPERIOR COURT OF THE DISTRICT OF COLUMBIA  
CIVIL DIVISION

DIANE J. HENDEL,

Plaintiff,

v.

WORLD PLAN EXECUTIVE COUNCIL -  
UNITED STATES

and

MAHARISHI INTERNATIONAL  
UNIVERSITY

Defendants.

Civil Action No. 89-CA08791  
Calendar - 14  
JUDGE ARTHUR J. CORRETT, SR.  
Retained Case

Appearances: Gerald C. Ragland, Jr., Esq., CARTER, KRAMER & RAGLAND, 526 King Street, Alexandria, Virginia, for the plaintiff; Carter G. Phillips, Esq., Mark D. Hopson, Esq., and Nancy A. Temple, Esq., SIDLEY & AUSTIN, 1712 Eye Street, N.W., Washington, D.C. and Dwight W. James, Esq., DWIGHT W. JAMES & ASSOCIATES, P.C., 630 Equitable Building, Des Moines, Iowa, counsel for the defendants.

MEMORANDUM OPINION

The complaint in this matter alleging seven (7) causes of action was filed in this Court on September 1, 1989 against seven (7) named defendants.<sup>1</sup> The only remaining defendants at this time

<sup>1</sup> In addition to the defendants named in the caption, the five (5) other named defendants were Maharishi Mahesh Yogi, alleged to be residing in India; Maharishi Ayur-Veda Association of America, alleged to be found in Stoneham, Massachusetts; Deepak Chopra, alleged to be President of Maharishi Ayur-Veda Association of America of Stoneham, Massachusetts; Snake Corporation International of Fairfield, Iowa; and Age of Enlightenment Trust,

**Mitchell Kapor**  
**on Maharishi, Levitation, and Freedom**



Here is an excerpt from an interview that originally appeared in the Summer 1994 issue of TRICYCLE: The Buddhist Review under the title "Mitchell Kapor on Dharma, Democracy, and the Information Superhighway." You will find the entire text -- with wide-ranging speculations on spirituality, freedom, and cyberculture -- at Mitchell's homepage.

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Tricycle: It seems that the material you've been involved with has addressed internal and external freedom and an entrenched wariness of authoritarian rule. Is this perspective influenced or affirmed by your experience with the Maharishi? [His full name is Maharishi Mahesh Yogi.]

Kapor: My dislike for authoritarian structures goes back as far as I can remember in my childhood. If I could remember past lives, I'm sure my memories would extend there too. But my experiences in Transcendental Meditation ultimately really deepened my commitment to anti-authoritarianism.

Tricycle: How did you get involved in TM?

Kapor: Well, my experience was typical for my generation. I had gotten to college in the 60's and started experimenting with marijuana and psychedelics, fairly heavily. I had some distressing experiences with LSD. Bad trips. So I stopped doing drugs and then started getting acid flashbacks. I decided to give meditation a serious try to see if that could have some

calming effect. I got hooked in to TM and eventually made the decision to go through advanced training to become an initiator, an instructor.

Tricycle: How long did you stay involved with TM?

Kapor: I was involved for seven years. It all ultimately came to a head in 1976. The movement went into a new phase and Maharishi started talking about siddhis, powers, and techniques for doing levitation and other things. This created so much cognitive dissonance in me that I didn't know what to do. I had to find out if it was real or not, and I wanted to believe that it was real, but something in me said that it couldn't possibly be real. People weren't really going to levitate. So I went to Switzerland for the sixth-month course on "powers." I went and I fell apart. They were using us as experimental subjects. There was fasting involved and various austerities that come out of Hindu traditions, enemas and various bizarre food combining rituals. A lot of madness got released. After five months of this I said whatever problems I might or might not have, TM is not making them better, it is making them worse and I decided to leave. This was like leaving everything, because I had severed all of my other ties and relations: no job, no career, no marriage and no prospects. I got up in the middle of the night and walked to the train station. I felt like I was crossing from slavery into freedom, from one intolerable situation into the great unknown. By the way, no one really levitates. I fully satisfied myself as to that.

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**Abraham**

## **MAKING AMENDS**

1/30/97 -- An Open Letter From A TM Initiator:

What You Should Know Before You Learn TM

AnalysisIf you're thinking about starting the Transcendental Meditation program founded by Maharishi Mahesh Yogi, there are a few things you should know that you're not going to read in a book or hear at a TM lecture. The information that follows will give you a more complete picture so that you can make an informed decision.

Let me tell you about my qualifications to write this letter. I learned TM as a college student and subsequently practiced it twice a day for 22 years. After graduating from college, I studied in Europe for six months to become a TM teacher and was personally qualified by Maharishi Mahesh Yogi. I taught over 250 people how to meditate, and attended many advanced programs, attaining the status of a TM Governor. I have also been a faculty member at Maharishi International University in Fairfield, Iowa. Because I still have friends and high-level contacts in the TM organization, I choose to remain anonymous.

For the most part, I had positive experiences with TM, which is why I kept up the practice for as long as I did. Nevertheless, in 1993, after years of inner

conflict, I decided to stop practicing TM and quietly left the TM movement because I could no longer continue in good conscience. TM is a Hindu religious practice and this fact is concealed from the public in a deliberately deceptive fashion. And while TM can be beneficial, some of the people I taught and encountered experienced unpleasant side effects.

The introductory and preparatory lectures that I gave to the public as a prerequisite for learning TM were designed to sell people on the benefits of the practice and ease any concerns they might have. But, the assurances I gave were superficial, and many of the explanations were misleading. I deliberately withheld information from students because I was instructed to by the Maharishi and the leaders on my TM teacher training course. I even signed a statement to that effect. Yet I believed I was helping people by teaching them to meditate.

TM involves the use of a sound, called a mantra, that is repeated mentally in a particular way. The public is told that mantras are meaningless sounds that bring about deep rest and allow the mind to "transcend" thought. When people ask where mantras come from or how they are chosen, answers are deliberately vague.

The simple truth is that TM mantras are chosen by age. They are names of Hindu deities that have been used by worshippers in India for thousands of years to obtain the blessings of the various gods in the Hindu religion. When Maharishi Mahesh Yogi first began teaching what he called transcendental deep meditation in India in the 1950s, the meanings of the mantras were

common knowledge; their purpose and origins were described in his early writings. But later, to increase acceptance of TM in the West, the Maharishi suppressed information about the true nature of the mantras. He began to claim the technique was universal and scientific, not religious.

When I was studying to become a TM teacher, my fellow trainees and I were not told that we were teaching people how to worship Hindu gods. As a naive and trusting twenty-two year old, I believed what Maharishi taught us and assumed the scientific explanations we received were genuine.

When I instructed people in TM, the mantra and the proper technique for using it were taught in the context of a ceremony. I told people that it was a "non-religious ceremony of gratitude," performed "by the teacher, for the teacher." I asked people to bring fruit, flowers and a handkerchief to this ceremony, and assured them that if they liked ceremonies they would like this one, and if they didn't like ceremonies, it would be short.

When students entered the instruction room, they found an altar with a large picture of Maharishi's deceased teacher, Swami Brahmananda Saraswati. Guru Dev, as he was called, was a prominent Hindu religious figure in northern India in the 1940s and 1950s, who held the title Shankaracharya of Jyotir Math. I was taught to refer to him as "His Divinity."

After taking the fruit, flowers and handkerchief from the student and placing them on the altar, I gave one of the flowers back to the initiate. Then, after some information was exchanged, the ceremony began.

I started by dipping a flower in a dish of water, and then began to chant a lengthy series of phrases that took me weeks to learn. The phrases were in Sanskrit, the language of Hindu religious scriptures. While chanting, I performed various motions in front of the picture involving the fruit, flowers and handkerchief, rice, water, a candle and incense. Each was sequentially offered to the picture while I said, in Sanskrit, "Offering \_\_\_\_\_ to the lotus feet of Shri Guru Dev, I bow down." As a part of the ceremony, I invoked the Hindu trinity of Brahma, Vishnu and Shiva, respectively the Creator, Maintainer and Destroyer of the cosmos according to Hindu theology. I also described Guru Dev as someone to whom "the whole galaxy of gods pray for perfection day and night."

At the conclusion of the ceremony, I took the flower from the initiate, offered it, bowed down on my knees before the picture and gestured for my initiate to do the same.

Yet, despite these blatantly Hindu elements, I continued to maintain what I and all TM teachers were taught -- TM is a scientific technique that is not religious and does not interfere with any religion.

If you are a Westerner and have any respect for Judaism or Christianity, then you have no doubt already made up your mind about whether to learn. The ceremony and the technique are fundamentally at odds with the beliefs and practices of these religions. If you're still unsure, show this letter to your priest, minister or rabbi and ask for their opinion. I have yet to meet a

religious leader who endorsed TM once they knew the details of the ceremony and the origin of the mantras.

Maybe you are someone to whom religion has never meant much. If so, I'm going to assume that you do care about truthfulness and integrity. Then you might want to think twice about spending a large sum of money for a simple mental technique taught by an organization that persuades people to start by withholding information and misleading them.

There are many other meditation techniques with comparable results that do not involve large sums of money and large doses of deception.

Another aspect that you'll want to consider is the effect of the practice on your physical and emotional well-being. More than likely, you are interested in TM not for its spiritual side, but for the scientific research on its practical benefits. It is true that many individuals have benefitted from the practice while unaware of its true nature. However, and this is important for you to know, some have not. I have seen meditation effects ranging from insomnia and headaches to more serious problems such as dissociation, involuntary jerks and twitches, and hallucinations. I even know of people who have needed to be institutionalized; they had no history or symptoms of mental illness prior to their involvement with TM.

For obvious reasons, TM teachers deny these occurrences, or claim they are extremely rare, or explain them away as "normalization." But they do happen and are decidedly unpleasant. Your doctor and pharmacist are obligated to

inform you about the side effects of any medications prescribed to you. The TM organization feels no such obligation. Published research indicating negative effects or no effects from TM are deliberately omitted from the elaborate literature on the scientific benefits of the practice that the TM organization promulgates. And some of the research indicating positive results is flawed as well, according to a number of scientists.

If you don't believe everything I've said, I encourage you to print this letter, bring it to an introductory lecture, and show it to a TM teacher to refute. Watch what happens. He or she will in all likelihood become uncomfortable and start to squirm; these are things you are not supposed to know, and the teaching method depends upon your ignorance. Some of the teachers who are more practiced will try to downplay these religious aspects or will deny some of these points altogether. Observe their non-verbal reactions carefully and judge for yourself.

I assure you -- all of the above is true. Anyone who tells you otherwise is uninformed or in denial. It is also possible that some TM teachers will lie to you knowingly under the justification that it is OK to deceive people to bring them to higher knowledge. Maharishi Mahesh Yogi has taught for many years that the "wise do not confound the ignorant," which justifies all sorts of deception.

So perhaps you can understand why, after years of misleading people, I've written this letter to set things right.

I sincerely hope that you've found this information revealing and helpful.  
There is much more to learn about TM at this Web site.

## **Annie's Story: The Maharishi's Children:**

### **Growing Up Fucked in Maharishiville**

In the 1980s' German Study and Kropinski trial, outsiders got their first hint that all was not well with the children of the TM Movement. For the first time we heard stories of parental neglect, child abuse, and autistic-like symptoms. In the late 80s, The Illustrated Weekly of India published allegations of wide-spread child abuse on the Maharishi's personal compound in Noida, India.

In a way, it only made sense. These kids were abandoned for hours everyday while their parents meditated. Something must be happening with so little supervision and so much license.

Now in the most shocking submission ever made to TranceNet, an adult child of a renowned TM family describes in stunning detail her childhood in Fairfield, Iowa, the center of the TM Movement in the US, where the Maharishi told us to expect "Heaven on Earth."

Her amazing story and courage will change your view of the TM movement -- forever.

Fair warning: strong language and explicit sexual situations follow. Those wishing to avoid "negativity" would be well advised to read no further.

### **The Maharishi's Children:**

#### **Childhood in the Movement**

When you think of "Heaven on Earth" what images pop into your mind? If you were told that by following a few simple techniques your life would become this "Heaven" would you follow them? Many of the followers of the TM movement were given this promise.

I was a movement child. I was born into this "Heaven" in the year 1972.

My mother started meditating when she was 17. I was born when she was 22. She married my adoptive father who she met on a Teacher Training Course in La Antillia, Spain. At this course there was no hot water where we were staying. My mother said it was very cold. Parents were washing their children's diapers in cold water. There was a nursery where kids went sometimes. Other times children were left in rooms in playpens for hours, which I have found was a common occurrence on the early days of the courses. Sometimes babies screamed all night while their parents attended round-the-clock sessions.

Today many people come up to me with stories of what a "blissful" baby I was. "I remember the time you gave Maharishi a flower. You were so radiant." Yeah, right. That's the "bliss ninny" version. According to others, I spent a great deal of time screaming uncontrollably -- like so many of the other babies.

While at the course I suffered a severe burn to my left arm. My mother says I rolled up against a space heater while I was sleeping. I was not sleeping in the same room as her I guess. I've asked how she couldn't notice. I must have screamed -- I have a scar from my wrist to my elbow.

In 1973 we moved to Colorado to start our new life. We lived in Denver, Greeley and Fort Collins. My parents always lived around their movement friends. During program time I would be expected to entertain myself an hour-and-a-half or two hours at a time.

My mom told me of a time where I was screaming, locked in the room next to theirs. Although I was screaming for over an hour, they didn't come and get me.

I was a very angry little girl. My anger was the topic of conversation within my parents' group of friends. I was only two at this time.

Shortly after we got back from the course my mother went on another course, leaving me with my father and one of their friends. This woman has now been clinically diagnosed with Bi-Polar disorder. My father and she had an affair. I was ignored.

Later my father went and joined my mother on the course. I was now cared for by a woman and her boyfriend -- I think the woman was from the Center or something. The woman was very nice, but her boyfriend thought it was funny to tell me my mother would never be coming home. I would get very angry and tell him she was coming home. Every night I would lie in bed, repeating to myself, "She will come back, she will come back." I remember sitting on a rock and wishing I could kill myself. I was two years old.

My mother got pregnant with my brother at this time. We spent a lot of time at the center. I was allowed to play downstairs while my parents taught TM or did program for hours.

In the basement of the center one particular man would play with me, tickling, touching, fondling. I liked to play games, and I was proud of how well I could keep a secret.

Life was pretty much the same for the next couple of years. My brother was born. My parents continued their involvement with the movement. They were not happy together, they fought a lot about money and how they should spend it.

There was always enough money for the TM courses and the Sidhis.

When my mother would go to courses, sometimes for months, I became my father's surrogate wife. I mean, I was not like his daughter, I was like his

mistress. He would dress me up and have me model clothes for him. I slept in his bed with him. He had other affairs while she was away, too.

My mother called him from a course and told him they were going to have a celibate marriage. "Maybe you are, but I'm not," he said.

My parents were meditating at the center on St. Paul street in Denver. My 3-year-old brother and I (7 years old) were left in a park alone. I was afraid because I had heard people at the center discussing how unsafe this neighborhood was. It was a run down, black neighborhood. My parents assured me they would be back before it got dark and we would be safe.

It started to get dark. I started to get nervous and look for my parents, but they were no where to be found. I didn't know my way back to the center and I knew it was dangerous to cross busy streets, especially with my brother. I kept thinking, "They will come back, they will come back," and tried not to let my brother see my fear.

A group of teens were gathering in the park as the sun descended. I was afraid of the teenage boys there. They kept looking at my brother and I, making remarks about "us little white kids." I decided it would be safe enough to cross one street to a store that was open. At this time it was almost dark, all of the street lights were on. I took my brothers hand and we crossed the street.

This is the first time I realized that my parents' beliefs did not fit in with the rest of societies. They believed "Nature was supporting" -- that nothing bad could happen to us because we were meditators.

I asked the store clerk if we could wait there for our parents.

He looked at my with a funny face and said, "Where are your parents?"

"They're flying," I replied.

"FLYING," the man asked.

"Yes, flying," I said.

"FLYING WHERE... IN AN AIRPLANE?" the man asked, his voice getting louder.

"No, they are flying at the center... you know, flying," I said.

The man just looked at me calmly at first and then said, with a look of anger in his eyes, "Don't you know what can happen to kids like you after dark...?"

I was very scared, because for me after dark meant getting raped. I thought this man meant he was going to rape me. I took my brother and left... crying, back to the park to wait for my parents in the darkness.

They came about a half hour later -- in the dark. I didn't even know my way back to the center. They had been gone two, two-and-a-half hours. All they said was, "Well, everything's fine. Nothing happened." And we were off home.

My parents divorced in 1980. My father moved in with a fellow governor. We spent weekends with him and his roommate, "Steve."

Their house had two bedrooms and an office. I was happy because "Steve" really liked me. I knew him from the center. We played games together, sometimes these games would make me feel funny, but they didn't hurt me. I knew he was my special friend and looked forward to spending time with him on the weekends. He would ask my father if I could sleep in his bed with him at night. My father always said yes. Sleeping naked was the thing to do, and being tickled naked was fun, being on top of this man with his hard penis rubbing up and down my body was fun too.

This game lasted for a while, although it was getting boring for "Steve."

Sometimes "Steve" would go out at night. I still slept in his room. My bed was at the foot of his bed. I awoke one night to the sounds of heavy breathing. I

looked and there was "Steve" on the bed with a grown woman, who I learned later was a prostitute.

"Steve" asked me to come to bed. I went, but in the middle of it I got sick to my stomach. I ran out of the room to the bathroom, puking.... I wasn't used to the taste of a vagina.

My father was very angry, I guess he didn't want anyone else touching me, although I was still allowed to sleep with "Steve."

I found out we were moving to Fairfield that summer... the summer of 1980. I did not want to move.

Before I go on, there are a couple points I want to make clear. The movement set up an environment in which abuse could and did thrive. Sexual, physical, but even more damaging and manipulative . . . emotional abuse.

A lot of people may be wondering why I never told my mother, a teacher or someone else who could help me. First, I was not aware that what was happening was not normal. From such an early age men molested me. I did not know there was something wrong with it. I knew it felt funny, but growing up I was always told that meditation was protection, that nothing bad could happen to you if you meditated. We were the "chosen ones" we were lucky to have this protection. And most of all, we were better than everyone else.

Second, within the movement and my family there was a rule that no one is to focus on "negativity." "What you put your attention on grows." "We only speak the sweet truth here (at MIU school )." There was no room for any sort of anger, sadness, or even questions. Thinking of anything negative or asking questions that were of negative nature was cause for judgment, ridicule, and most important, shame.

To be thought of as "bad." to have your state of consciousness judged daily does not set up any sort of environment for growth, only denial. To this day if you speak of negativity to many movement people you will get the same responses.

Imagine being a child in this environment. If you are told you were special, that you had the power to CHANGE THE WORLD through your behavior and meditation, that your level of consciousness was superior to the rest of the world, how is it that a child is to grow into a healthy adult with this sort of pressure put on him/her?

There was a man at the TM center in Denver who must have seen that I was in need of attention and love. This man took me to movies, played with me like I was a child, and was very nice to me. Every time that we would go somewhere or were alone together I was waiting for him to become sexual with me. He never did.

Instead of being relieved, I felt like he didn't like me. As I said before, sexual abuse was so common I thought it was normal.

I would like to thank you, Brian, for never touching me.

## **The Maharishi's Children:**

### **Annie's Story, Part 2**

I guess I should at least make my own point here and let everyone know why I think that the Movement has a part in my abuse.

I am not saying that it was MMY's [the Maharishi's] intention to abuse me, nor was it the Movement's intention to abuse children. I think that they set up a

perfect situation where abuse could, did, and does thrive by creating an unsafe environment for people within their Movement.

My mother was and still is a firm believer in everything MMY has to say along with many other intelligent, capable adults. She started meditating when she was 17 and searching for an answer to her own miserable life.

She thought she found it in TM.

With this in mind, is it any wonder that she bought into the belief that I was protected? She moved to "Heaven on Earth," Fairfield, Iowa! I was now blessed enough to live with other members of the TM community. I was [under 10], my brother [a few years younger].

Fairfield was a strange place. I was referred to as a "guru" or "'Ru" and made fun of often by the local people. I was grateful to have other meditators to be with. When we complained about this to our parents we were told that we were better than the local people, more evolved, and they were ignorant.

It was definitely us and them.

As a TM child, you have to believe that there is something wrong with the rest of society for not accepting you. I felt a close bond with Martin Luther King, Jr. "We shall overcome!" One day the world would see us for who we were, although if they did they would have to be just like us because we were

better and once they knew this, they would join us! So it was not really the same thing as the civil rights movement, but I could still pretend it was.

It was summer [in the early '80s]. My mother had to work to support us as well as adhere to the Creating Coherence Program [CCP -- the Maharishi's plan for Fairfield TM "sidhas" to meditate together twice a day to avert World War III which he predicted was imminent]. She was meditating for 6-8 hours a day. My brother and I were put in daycare in the Fieldhouse on MIU [Maharishi International University, now known as Maharishi University of Management or MUM].

Many other children from MIU faculty were there as well, along with other TSR people [Town Super-Radiance, "lay" TMers in Fairfield who meditated 2 to 4 hours a day, while holding down jobs and family life]. "Dick" who ran the daycare had been in prison, it later became general knowledge, for bank robbery. And some claimed his stepdaughter was taken away because he sexually molested her. But no one bothered to check his references. If he was a TMer, he must be pure.

This is where the sexual abuse started.

Over the summer, "Dick" and some other adults and older boys forced to watch older kids have sex. They led us in small groups of six or seven down into the tunnels and Howard, the men's dormitory. Some of us were forced to perform sexual things in front of adults and have oral sex with adults.

And then there was the mental abuse. Sometimes they would lock us in the boiler room and tell us there was going to be a fire and we couldn't get out. We were very scared the first time. After all we were 10 and under and we could feel the heat of the boilers. Kids cried and comforted each other, "It's all right."

I was there with my younger brother. I had to maintain this level of "everything is going to be okay" because there were younger kids and my brother.

Later, when they kept doing this over the summer, it didn't feel like kind of extreme terror anymore. Then it felt like this was just what kind you had to do and when would it be over this time.

I think there were about twenty kids involved off and on. No one ever reported it that I know of.

There were many locked doors, including fire exits. Sometimes we were lead outside to underground tunnels. I remember desperately trying to escape from the men's bathroom through windows. And when I did feeling sick to my stomach because my brother was still inside.

I was used to this sort of abuse, in fact I didn't know it was wrong. It scared me, but my mind kept telling me that it was ok. If it wasn't ok, it couldn't be happening...

When I found out that I had to go to an overnight camp run by the same people I was terrified. Most of the kids at this camp had also been in the daycare with me, although the younger ones were not allowed.

I begged and cried, I didn't want to go. My mother was reassured by the staff that I would be ok, there would be group meditation for the older kids and Word of Wisdom [a TM technique for children as young as three years old] time for the younger ones.

I was not ok.

I tried to call my mother but the staff would not let me. I finally snuck to a phone in the middle of the night by leaving the campground and walking to a phone booth. My mother talked to a staff member, a woman. She assured Mom I was all right, some kids just have a harder time adjusting to camp... blah blah blah...

There was more, similar sexual abuse from "Dick," a man named "Peter," and other counselors, including older teenagers. The camp had 40 kids total, but I'm not sure how many were abused. I only know what happened in my cabin. It seemed liked "Dick" and "Peter" chose their victims, but I'm not sure how.

I was so happy to start third grade at MIU school [now called Maharishi School for the Age of Enlightenment]. My life would get back to normal!

My mother [taught a course] so she could receive free tuition -- she did not have a college degree. Many of the teachers were parents with no degrees.

The kids in my class did not know their academic subjects. I remember a girl who would just sit in class and mew like an injured cat. She had been in camp with me. I knew something was wrong with her, but no one did anything about it, I thought she might be retarded??? The sounds she made still haunt me. I wondered what was wrong with the adults, they pretended like this was normal behavior. Later I found out the mewling girl was not retarded. She is an adult now, and has full brain function.

We were told, we don't put our attention on negativity at the MIU school.

This is when I started to question the validity of what I was being taught. I could see what was happening and I wanted answers.

I wanted to go home, to my old school in Denver, even to my dad. I felt my life was spinning out of control and my thoughts and feelings had no validity.

I was labeled by my mom, my teachers, and my friends' parents as a trouble maker, damaged, and a negative person.

It did not make sense to me.

I looked at what was happening around me, I knew things were not right, but I was told on a daily basis by my mother, the school, my friends parents and teachers that life was bliss, that one day I would be enlightened and any negativity was just "unstressing" [a TM term for purifying the mind and body toward enlightenment]. With this in mind we had the answer to anything. MEDITATION!!!

In the fourth grade we moved onto campus, in Frat 106. I liked it because it was filled with kids, a lot of fun.

It was great to have so many friends living in the same building. During program [meditation periods] I was responsible for my brother and a 4-month-old baby.

Kids ran wild during program. There was no supervision at all. This was not an isolated event within my family, it was the norm for many kids on campus. With our parents in the dome for 2-and-a-half-hours every night we were left vulnerable to whoever was around.

A pedophile's dream!

This leads me to a theory that I have no idea if it is valid or not. Within the Movement not only is negativity not addressed, sexuality is completely suppressed. Celibacy is expected of people. A lot of guilt techniques have been employed to assure this. I wonder if there is a higher rate of sexual

misconduct, especially sexual abuse of children because there is no outlet for normal sexual urges?

MIU is a college, college-aged people are exploring their sexuality. Where does the sexual energy go? I don't think it is possible to meditate it away!! I say this because I experienced so many incidents of fondling and abuse from the college students and MIU staff, in my case a young male, that to this day I am shocked and a little scared that there are so many sick people out there in the world.

"Peter," decided to open camps and daycare for the kids of MIU. It was located in another Frat. Unfortunately this man turned out to be sadistic.

"Peter" had been on MIU security and housekeeping, had access to keys of any building he wanted. Unfortunately he was also very charming, able to tell parents what he wanted them to hear. He and his wife opened summer day camps for kids. I went to one session. He also had camps for "boys only" -- especially boys without fathers.

Many of the kids were now introduced to drugs by "Peter" as sort of a recruiting thing. Kids gave them to other kids too, not necessarily selling, but using the drugs to get them to hang out with them and "Peter" after hours. Pot and alcohol mostly.

This was my first big beef with "Peter." Because I wouldn't do the drugs. I waited to the ripe old age of 12 to do drugs.

Sex often goes along with drugs and makes people a little crazy. I have witnessed boys being anally raped by "Peter" in the basement of the MIU Library. There are two little rooms off to the back and to the right with locks. "Peter" was in one room with the boy, and I was locked in the other room with some girls who took turns looking through a slat. I think there were 10 kids or so who took part over time.

Parents used to hire "Peter" to chaperone birthday parties that he would run by himself. The parents would leave them alone.

Many of the kids were doing sex with "Peter" and with other kids as "experimentation." You could have called it consensual. Although now, as an adult I see that this was definitely abuse. When you are drugged, it is hard to put your finger on what is right and what is wrong, things that you thought were consensual are not.

"Peter" and "Dick" began to offer children's martial arts classes, claiming to boost self-esteem -- particularly for children without fathers. Within the classes, "Peter" as "sensei" [master, guru, teacher] developed his own little subculture, consisting mainly of teenage TM boys.

I personally saw "Peter" give drugs to young boys and heard that this was very common. And again there was sex. Group sex between "Peter," his wife, and his teenaged clique. One of my personal friends feels her life has been ruined by these experiences.

The story was he would watch the boys have sex with his wife while he would watch and have anal sex with the guys. It was a common practice.

The loyalty to "Peter" was and is unwavering even after severe beatings and great mental humiliation. "Peter" would get fucked up on drugs and then go beat the crap out of people just for fun. One friend of mine had his arm broken at the dojo and had a hernia from being kicked in balls by "Peter" and his clique.

"Peter" was eventually run out of town by a woman whose teenaged son was beaten severely by him, around in the early 90s. When he left, many of the kids who are now adults, followed him, or still think of him as their leader.

This leads me to my sixth grade at the Maharishi School of the Age of Enlightenment.

I experienced a very violent group rape by "Peter" and some of his students. We were in the basement of a friend's house. "Peter" was angry that I wouldn't go along with the drugs and stuff. He put me on a table and had everyone sit around in a circle. They all tried to get my boyfriend at the time to do it, but he wouldn't. So "Peter" and some of the others did. I don't know how many.

I was beaten up on my back and kidneys where you couldn't see the black-and-blue marks. I blacked out. It was a group of 3 or 4 younger boys and 3

girls. I was in pain for up to 9 months later. My chiropractor found a dropped. I know it was from this beating. Around the same time I developed a severe kidney infection that I had to have treated by a medical doctor.

My bloody panties were brought to school and hung up for display in the bathroom by a fellow student. Adults were aware of this, but no one did a thing. We don't focus on negativity at MIU.

My friend remembers this incident as well as my teacher [from that time]. She remembers some "roughness" associated with this situation. I am not saying she knew what happened, only that someone should have investigated what was going on.

As you can imagine, I was not a happy child. On the outside I appeared to be fine, although I was considered a horrible influence on the other kids at school because I had a "bad attitude."

I was in a teacher's office, "Mr. Brown's," a lot. He hated me especially. Another teacher remembers that I was usually in the office daily.

For some reason "Mr. Brown" seemed to want to control every aspect of my life. I heard he did the same with other children -- especially since so many Movement mothers raise children without father figures.

He would call my father in Denver before Christmas break with a list of movies I was not allowed to see, music I was not allowed to listen to. He told

my father what time I should go to bed. My father was not amused, especially given the nature of our relationship.

I would be in "Mr. Brown's" office, behind locked doors, for no apparent reason. The verbal and emotional abuse was worse to this day than the sexual abuse. I was told that I was so incredibly negative and damaged. I felt like I was inherently bad and dirty, that everything that happened to me was the result of my own actions and thoughts.

This was after other girls in the fifth and sixth grade staged a boycott on "Mr. White" because he was giving us hugs and kisses that made us uncomfortable. We complained to the teachers and "Mr. Brown" but nothing happened to "Mr. White" until we took this extreme measure. He was quietly asked to leave. I think "Mr. Brown" got nervous [about the boycott] because not long after that I was kicked out of school [for being a little outrageous at an assembly]. (I admit, I was doing it on purpose).

Now I see that it was probably divine intervention that I was out of that environment, but at the time I felt like my life was ending.

I started starving myself. None of my friends could play with me any more because I was such a "bad influence." What was told to me my entire life was finally true, there was no denying it anymore.

I was still told that if I meditated I would be all right, it was not too late for me. I just needed to be "checked"...

Bullshit!! I knew better.

My teens were rough, but I am grateful I was out of the Movement. I was hospitalized for drug abuse numerous times.

Throughout it all, I never fully understood how I was affected by this, no one addressed it even in the treatment centers.

I had my first child at 19.

Becoming a mother helped me to look at my life with objectivity I lacked before. I finally realized I was a good person and I was not damaged.

I was ok -- even without meditation. I have been through a lot of shit and I struggle with depression, but I feel clarity and hope for the future.

But adults still within the Movement are easily brainwashed. That is pretty obvious by their actions -- changing their diets, dress, times of awakening and sleeping ... doing anything to get money to go on courses including taking out ads in newspapers to beg for sponsorship, giving god knows how much money to the Movement for courses, herbs, advanced techniques, ... giving up a wonderful life to move to a tiny town in Iowa ... sending their children to a school where a man with an SCI [TM's Science of Creative Intelligence] degree is teaching High School physics and joking about it ...

parents leaving their children alone for hours on end, just knowing that nature is supporting them ...

If you come to Fairfield now you will see that many houses have been reconstructed so that they will have east entrances ... campus has been closed off except for two entrances. This is because "everything that is wrong in the world today is the result of a southern entrance" [according to the Maharishi].

I wonder why MMY didn't give us this knowledge when they built the Raj [the TM Movement's showcase Ayurvedic treatment center, built in the last few years]. Now they are ripping up all of their toilets so they will face south.

Wow, I just realized I'm going way off track here, so, these things show you that rational people will do irrational things if they have this faith that they will reach enlightenment.

I just found out this last week of another incident that showed me that this abuse just keeps going.

The MSAE school uniform is tights and a jumper.

One day a second-grade girl wore stretch pants and a jumper instead. "Mr. Brown" took her into his office, lifted her skirt, and took off her stretch pants. All behind a closed door -- even though secretaries were right outside. This wasn't appropriate. In fact, I think it was molestation. I know the child was

really shook up. The mom took the child out of school immediately. But no discipline for "Mr. Brown."

And in the last few years, there has been an epidemic of older men dating and marrying younger girls, teens, that would shock most people. These aren't isolated incidents. This is our culture here.

The other day I was at a friend's house. Her daughter goes to MSAE, she is a junior. There was a note from the school. Apparently they are having a meeting for parents on "what it is like to raise enlightened children." They are addressing the joys of parenting enlightened kids.

When I saw that I realized that I need to speak out. It is not fair to put that sort of pressure on human beings, let alone children. My intentions with this story is to open people's eyes, and hopefully allow someone to see that we are all mortal beings, and growth in life is not always easy.

The saying "no pain, no gain" is true. The nature of life is to grow -- like birth, even through the pain.

### **Part 3, Annie Replies to Her Critics**

I guess I should post that I have not been in therapy to recover any memories. Every place that I have talked about is on campus. If anyone wanted to, they could go and see it.

I also wonder why no other children have come forward. I do know that many people have left Fairfield immediately without any apparent reason.

The children that I remember being with me have not had easy lives. Many of them are still doing drugs and are in their own groups, living together and associating with each other.

A lot of the other kids have had very hard childhoods, attempting suicide, doing drugs, blocking out their entire childhood, and fighting depression. I have tried to talk to some kids to help me with this, but no one will talk to me. Part of the reason I have come forward is because it is a horribly lonely feeling to have all of this and no one to talk to about it. You feel like you must be crazy. I hope that someone will see this who was there and that they will see that it is ok to talk about it.

I should also mention that some of the people I have mentioned are very violent (I have been raped and beaten severely by them).

I still live in Fairfield with these people, and I can tell you I am scared of them. If they read this it will be obvious who I am. So I have put myself in some danger by doing this, but it is something I needed to do for myself.

I can totally understand why this would seem unbelievable to a lot of people. I invite anyone to investigate these "allegations." I could give you names of certain people that have been directly affected by some of the violence, but I don't think that is fair to them (especially because I am anonymous).

I should mention that even some of these people do not consider what was done to them wrong. That is how we have been mentally screwed with.

Again, none of what I have written has been the result of any sort of hypnosis, therapy, or any other mind control tricks. I wish this was my imagination.....

I was a TMer for 18 years, living in Fairfield for the last 15 of them. I left the group about 3 years ago. I'd like to tell you what happened to me as a result of TM.

I was initiated in 1974 in New Haven, Connecticut, after seeing a poster in a grocery store. I was hoping to get more relaxed. Little did I know where it would lead.

I became a gung-ho TMer right off the bat and tried to get everyone I knew to start. I had some success, but only managed to get one family member to learn. I'm glad now that she quit early on.

I moved to Fairfield in '79 to work on volunteer staff at MIU to earn the sidhis. I worked my butt off, anticipating getting to take the course 6 months into my stint there. (Most volunteers got to take the sidhis after 6 months of service, then would finish off another 6 months to complete the year's work required to get the course.)

I was turned down for the course the first time I applied. I assume it was because I'd seen a counselor a few times over the breakup with a boyfriend. I was told to apply again in a year. I worked my butt off for another year thinking this was it.

Bobby Warren, the dynamic fund-raiser for MIU, had the bright idea to have the largest fund-raiser in MIU's history. A banquet for 1800 people in six dining halls, using both the MIU and Capital kitchens. I was put in charge of the whole thing. I had a staff of up to 100 people working for me after their regular staff jobs each night for two weeks.

If I say so myself, it was my crowning achievement. The most organized, deliciously luxurious banquet in the history of the university. We raised \$1 million that night. I'd been promoted to a position that only the Council of

Executive Governors had ever held at MIU. It was unheard of for a lowly meditator to have that much responsibility. I was still only making \$40 per month. I was still working many more hours than the sidhas. And I was still waiting to apply again for the course.

I kept seeing my friends and co-workers go off to take the course and then get to fly in the domes. Their monthly stipend went up after becoming sidhas, and they worked less. I continued working at least 6 days a week, for 40 bucks per month, for 2 1/2 years. I kept getting promoted and became very popular with Bevan and the Administrative Board for my outstanding work on staff. But I couldn't get on the damn sidhis course.

Finally the year was up. I reapplied, confident I'd get on this time. I mean I was Bevan's darling.... But to my shock and devastation -- I was turned down again. I was told to wait another year. No explanation. I found Bevan at a banquet and asked him if he could get me on the course. His previous approval of me turned to ice as he told me I had to abide by the decision of the sidhis administrators.

Little did I know that this was the beginning of the ostracization I would experience over the next decade in the Movement.

I was married to a sidha at the time -- which was hard on our marriage because I couldn't do my program with him, and he had this spiritual secret from me.

Finally after waiting the second year they accepted me for the course. I waited the year -- took the sidhis -- unstressed my brains out, and became a faithful dome goer. My dream come true.

I didn't know how lucky I'd been not to have the sidhis. Two years after doing my program faithfully in the dome twice a day, I had a psychotic breakdown (1984).

MIU Security had me committed to Mt. Pleasant Mental Health Institute -- a mental hospital converted from a prison. I was restrained in 5 point leather restraints in a secluded room on a bed bolted to the floor. There were bars on the only window -- which of course I could barely see because I was flat on my back staring at a single bare light bulb.

It was a hellish experience. My psychosis worsened. I came to believe that I'd died and gone to hell, my fate being to be alone in this room, restrained on this metal bed for eternity....

By federal regulation, they're supposed to see if you need to use the bathroom and make sure that the restraints aren't harming you. They're supposed to come in every 15 minutes. They didn't check on me for at least 12 hours. When they finally checked on me, they not only didn't ask if I was comfortable -- they tightened the restraints. They didn't notice that red welts were forming where the straps were digging into my ankles and wrists.

I was diagnosed with manic depressive illness. This began 10 years of emotional hell. I continued practicing the sidhis and had another psychotic break 4 years after the first one. Eventually I began having problems with chronic depression, went on medication, saw a therapist (a TMer of course), and became further ostracized by the Movement.

I wasn't allowed on courses. Eventually I was barred from the dome. People didn't talk to me about it, but it was a deep source of shame. I was a failure on the spiritual path -- I thought. I became more and more isolated and desperate to cure myself. Of course the Movement conditioned me to believe

that it was my stress that was causing the illness, and all I needed to do was purify it -- and stick to the program.

A man I was involved with paid the \$3000 for me to do a month at the ayurvedic clinic. I was promised a cure. It was 4 months later that I was in the hospital again for that second psychotic break.

Then a girlfriend paid the \$700 for the Primordial Sound technique. I received the technique personally from the now well-known Deepak Chopra. Another "cure." But all the daily technique did was take up my precious lunch hour.

I'd begun therapy in 1987 hoping to cure my depression and understand my two psychotic experiences. It was frowned upon to see a therapist, but I felt I had no other choice. Since she was a TMer, of course she couldn't see the obvious -- that it was the T M itself causing the damage.

After two years with this therapist, she thought we'd gone as far as we could together. But I was still depressed, so I started seeing a new hotshot therapist who had just moved with her physician husband from New York. I thought she'd have the latest techniques. I heard that she specialized in working with incest victims. I knew that wasn't an issue for me and only hoped she'd take me on as a general client.

I was still deeply disturbed by the two times I'd been restrained in the hospital. We were using a session to work through my feelings about it. She used a guided imagery technique with me to help me get in touch with my feelings about the incidents. (I later learned that guided imagery is a form of hypnosis.) During the guided imagery session, I saw an image in my mind that was dream-like to me. I'd been in therapy long enough to know that images are interpreted -- and used as psychological insights, not taken literally.

But after being brought out of the guided imagery, the therapist informed me that my father had raped me when I was a child. And this was the missing piece to the puzzle of my life that would cure me of my mental illness.

Actually, the image that had come to me was the memory of a delusion I'd had during one of the hospitalizations. I thought I'd been strapped to the bed in preparation for Bevan to come in and impregnate me with a baby guru who would take Maharishi's place when he dropped the body. What I saw was Bevan over me -- which was all delusion anyway. During the guided imagery, Bevan's face had turned into my father's face. (Bevan had been like a father figure to me.) The therapist interpreted this literally-- that I had a real memory of seeing my father over me as he was raping me.

Well, I was highly disassociated by this time in my TM career and easily swayed by authority figures. She offered me an explanation, a cure, a way to get back in good graces with my community. She promised that by working through the incest, I would be cured. I remember feeling resistance for a few minutes during that session, but she was so confident -- and I followed....

This was a turning point into hell for me. Over the next 4 years I was hospitalized 14 times for depression and suicidal ideation. I came to believe that I had been satanically sexually and physically abused by my father, mother, grandfather, and neighbors. I became incredibly paranoid, suspecting anyone and everyone to be a possible perpetrator of incest.

I disclosed these "realizations" to my family, which tore us apart. My younger sister took the ball and ran with it, and is still in satanic abuse therapy with a therapist even more unethical and unprofessional than the one I was seeing. I left TM about 3 years ago, and in the process of learning about mind control realized that I was a victim of False Memory Syndrome. All the doubts that

had haunted me surfaced, and one day I woke up sure that I had never been sexually abused -- by anyone!

I recanted my accusations and am now close to my father, but my mother and I will never be close. And I've lost my sister and her family. My parents will probably never see my sister's children again -- their only grandchildren. I feel guilty about that, even though I know I was a victim of this therapy cult, and my sister is too.

I felt caught between the "real" world that my TM view made me feel was inferior -- and the TM world which didn't completely accept me. What I know now is that my mental instability was most likely a result of the side effects of the meditation and mind control. I was disassociating big time.

I left the Movement about 3 years ago and have had persistent problems with feeling numb, disconnected from people, lack of humor, anxiety, depression, difficulty making decisions, etc. I finally got myself to Wellspring Retreat and Resource Center in Albany, Ohio. It's the only cult recovery program in the country. I spent 3 weeks there and got a lot of questions answered, plus good therapy.

I was at a miserable, miserable place in my life right before leaving Fairfield. I'd accidentally happened upon Steve Hassan's book, *Combating Cult Mind Control*, and knew immediately that TM was a cult. I'd become jaded about the Movement while still in it, but when I realized it was a cult, I also knew that I wouldn't hold on to my loyalty to Maharishi. So I embarked on a research study of my own and tried to get help from a therapist, but wasn't making enough progress fast enough. That's when I decided to go to Wellspring.

Paul Martin and Ron Burks at Wellspring affirmed my intuitive feeling that I probably don't have a biochemical mental illness. More recovery time will tell

for sure. They explained how Post Traumatic Stress Disorder (PTSD) can cause psychotic breaks. And I certainly had good reason to be depressed. But added to the indoctrination from TM and repressed memory therapy is the mind control so insidious to the mental health system. This is particularly obvious in inpatient situations -- such as being a patient in a mental hospital or a psych ward.

Paul Martin asked me in one session which I thought was more damaging -- TM or the mental health system. I'm still not sure. I was made to feel like a second-class citizen -- damaged goods -- because I had a psychiatric diagnosis. Before moving to Fairfie Id, and in my early days there, I was a dynamic employee -- always being promoted to management. Sharp -- decisive -- I could make things happen.

Over the years of my deterioration I had worsening problems with my memory, concentration, anxiety, decision-making ability -- which greatly hampered my work capabilities. I was fired once, and threatened to be fired two other times. Eventually a therapist talked me into applying for Social Security benefits. I didn't want to because I'd seen others lose their confidence and motivation while on benefits. But I applied out of desperation, because it became more and more difficult for me to work.

I've been on disability for over 2 years now and still have my difficulties. But the psychologists at Wellspring believe I can make a full recovery -- I just need to pace myself and be patient. So I'm working on getting my brain working again -- and doing the emotional processing necessary to put all this behind me.

I still get anxious, especially in social situations. I'm having trouble trusting people, so making friends is difficult for me. I had my own business for the last year, but have decided to put that aside for simpler work for the time

being. I feel isolated and lonely a lot, but -- finally -- I'm creating the life I want for myself.

I still feel emotionally disconnected from the abuse I took in the Movement. Although reading the posts to "amt" from active TMers is starting to get me angry. And I'm just beginning to feel anger towards Maharishi and the Movement. I can appreciate many good things that came out of my years in Fairfield, but I can't help wondering what my life would have been, had I not lost so many years going in and out of mental hospitals. I resent that deeply. Now I know that my true enlightenment was realizing the insanity I lived nearly half my life in the TM Movement.

## **TranceNet: Anonymous TM Victim #2**

Identity disguised to preserve privacy.

The advanced students were always encouraging us to learn the advanced techniques. You would evolve to a higher plane of consciousness. Pay \$3000 or work one year for the movement, and at the end of the year you get the sidhis course as a reward for the year's work.

I went to Cobb Mountain in CA as a volunteer. It's a northern, remote TM facility with 200-people capacity. I had been there once or twice to do residence courses before.

I began to notice that the other TMers and I were experiencing extreme mood swings -- from extreme bliss to spaced-outedness or confusion on a mild level. I mentioned this to the people in charge. They said not to worry about it , it was just "unstressing" coming about due to our deep meditations.

I kept doing the meditation, working hard, and in [the Fall of] 1985 I entered the application for the TM-Sidhis. The movement puts you through a complicated process, asks lots of questions: about your past life, your devotion to TM and Maharishi, are you mentally and physically stable, and totally devoted to Maharishi.

In [the Fall] I began an 8-week course for the Sidhis -- first 6 weekends [on the West Coast] then the last 2 week block in-residence at Fairfield, Iowa [MIU].

There are a lot of different characteristics to the program. The most widely known is in the final week when they teach you to levitate or lift your body off the ground -- the "Flying Sutra."

They told us that the optimum coherence in brain waves comes when large groups of Sidhas do their meditation together and levitate together. It dissipates the stress in the world and therefore benefits the whole world. It helps create World Peace. I was very enthusiastic about this: Increase the coherence in my brain, give me more strength in my physiology. It would give me more strength, give me more energy, make me more fulfilled, and create world peace. I was ecstatic. I want this.

I experienced new levels of awareness and consciousness -- quieting the mind, feeling really connected to the source of life, feeling of extreme bliss. Almost a drug-like high.

It was, each week of the eight, like a new set of doors opening within me -- exciting. The two weeks back in Iowa were a very magical time. It seemed like the secrets of life were being unfolded before me.

In [the Spring of] '86, I went to Fairfield, to work there at MIU. I wanted to be with other Sidhas. The most Sidhas in the world are there. I thought I'd benefit my own physiology -- 1,500 to 2,000 Sidhas doing program, 1 1/2 hours in the morning and 1 1/2 hours in the evening.

I experienced deep feelings of bliss, peace, and fulfillment with universal forces. The first two months were pure happiness.

I started to notice the strangeness of the people around me at MIU. Some would be totally blissed out one day and the next day depressed, confused, angry, I noticed this on a large level. Not just a few people, but the great majority of the people there, 75% or more of those there.

I started to experience these same emotional swings. I would feel great emotional bliss, Supreme silence one day and the next day I would be depressed or confused. I started to notice lots of fatigue and tiredness almost on a day-to-day basis. Really tired. I mentioned this to the TM teachers and I was told it was just unstressing, that fatigue and tiredness from the past coming out now. They said that since I was practicing the TM-Sidhis, everything bad that had happened to me from the past was going to come out. So if I experienced depression, anger, fatigue it was just unstressing from the past, I was not to pay attention to it or focus on it. I was just to keep doing my program.

I was tired of working for them -- there were lots of contradictions. They worked from the level of fear, not from a nurturing level. They asked lots of us and were domineering. But I was still realizing a lot of value. So I enrolled in the MIU school.

When I came back[home in the] Summer 1987, I noticed a change that had happened within me. I was not as able to connect with my old friends or the

life that I knew before. And I wasn't concerned. At MIU we were told everything outside of the movement was "The Age of Ignorance." It was only within the movement that we would find fulfillment.

[Late Summer] '87 I went back to MIU. We took one subject at a time for one or two weeks -- always with Maharishi tapes, tapes of the movement philosophy tying the [academic] subject in with SCI [Science of Creative Intelligence].

I was experiencing mood swings and fatigue. Talking with fellow students, I found that this was the norm for everyone. People were getting sick, tired -- bliss then depression. By end of the year, 30-40% had quit MIU because of the side effects. They kept us very busy. You have to go to program[group meditation/levitation practice], have to go to school. They come looking for you if you don't.

By the Summer of '88 I had had it. I had spent two years working for the movement, and one year in school [MIU]. They say one thing and do something else. Things that were supposed to be good for me, made me feel bad. It was all tiring and very confusing.

So in [the Summer of ] '88 I [went to work for] my family's company. I practiced my program and went to [the local] TM center to lectures, etc. -- especially on Ayur Veda, the medical arm of the TM movement. It's based on an East Indian homeopathic/naturopathic approach to modern medicine. It promises to strengthen the physiology, improve everything: digestion,

eyesight, get rid of disease, strengthen the mind-body connection, cure cancer, AIDS.

Fantastic.

I started taking herbal supplements and marma therapy ["chakra"/aromatherapy]. It was supposed to create coherence in the individual physiology and in the world. [I started taking] amrit kalash [herbal fruit paste], which they called the nectar of life, the vitamin of consciousness. Pill and paste, I took both types. It made me feel high. Got more of a buzz. They told me that Ayur Ved would smooth out the person, smooth out the unstressing. I thought amrit kalash would do the trick.

I went to [a holiday] course in '88 at Cobb Mountain. That's where I heard of marma therapy from Dr. "J." The TM people at Cobb said it gave great benefits, would strengthen my physiology, etc.

So in the [Spring of 1989] I applied for a course and went to Cobb. I paid \$200 to see Dr. "J." He took my pulse. Supposedly he could recognize imbalances and, by prescribing marma oils, balance the physiology . He prescribed two oils for me and told me to put them on certain marma points, like acupuncture points, two times a day before morning and evening meditation: wrists, under breasts, and in the center of my chest. Do this with marma oil for three months, and at night burn marma oil for three months. He said that my state of imbalance would be turned to a state of balance.

I was amazed. I asked him, what about these oils, are they natural or chemical? He told me they were natural: rose, patchouli, and sandalwood oil.

I felt tingling inside my body that night. I burned the oil for three months. As the months went by, everyday I felt higher and higher. Like every day it was a little more, more energy, more balance. I could feel life coming into my body -- so subtle. I started opening up -- very exciting. I was doing Sidhis, TM meditation technique, and eating amrit kalash, too. I felt I was opening up, light was coming into my body.

[In summer] '89 I started getting more and more fatigue. It was confusing as I was feeling lighter and lighter, but had this fatigue, getting more and more tired.

In '89 I went back to Iowa, to MIU, to take a one-month CCP course. There was extended practice of the sidhis. Twice in the morning and once at night. Approximately 4-5 hours in the morning, regular [meditation and levitation] program in the evening, plus a "knowledge program" at night. So in I began the CCP [Creating Coherence Program] program.

The Sidhis are very powerful, closed-eye techniques. I was eating amrit kalash and doing marma therapy, so things were happening at a fast clip within me. I was receiving light energy. I was in a pretty illuminated state of being when I arrived. With additional meditation and sidhis, something very powerful happened.

I was doing everything within the context of what was okay and recommended by TM or the TM doctors to strengthen the mind, increase the memory, stamina, and strength. I believed all this on a profound level to be true. I had utmost faith in TM and their program. I didn't question the validity of anything they said.

With the extended meditation and sidhis, things began to change on a more dramatic level. I would wake up eat amrit kalash, put oil on, go to the golden and do meditation and sidhis with 1,600 people. From 7 a.m. to noon doing program. Then we would come out, eat., talk with people, and walk together. Then back to the domes at 5:30 p.m. for 1 1/2 hours of sidhis, then oil, amrit kalash, and the evening knowledge meeting with a Maharishi tape.

I arrived [late Summer] and stayed on [the MIU] campus living with friends. As every day went by, I went deeper and deeper. Everything became bigger and bigger. I became calmer and calmer -- slower and slower and quieter and quieter. I changed from this thinking/doing person to a state of pure being-- there was no thinking, no contradiction, there was just pure action; I was working from a state of pure being. Each day got deeper and deeper and more powerful.

I felt I was coming into contact with a strong energy force beyond this world. It was terribly exciting... charming... beautiful... sweet, very powerful. The light was just a light force of energy. I was just being ejected with high-velocity power.

I wanted to shine that out. I was able to give darshan [a spiritual blessing, said to be conferred by the sight of an Indian saint]. If someone is enlightened they can give and receive it, receive the pure light of god and shine that out on the people. You sit below them and when they open their eyes, they shine this light of love on you. You can actually feel this warm light, the love of god, shining on you.

People said it changed their life forever. I was having such a profound experience. I was able to give and receive darshan on people-- I was feeling illuminated, electric. From my heart and facial area, I could shine on people. People commented, there's some power or source coming from you.

Between the CCP and marma I became calmer and quieter. My words became few. I didn't need to speak a lot. An amazing experience. It was very real -- very, very real. Wonderful.

Soon all the boundaries started to breakdown between me and the outside world. And I could see the boundaries between individuals and things starting to dissolve, too. I could perceive and see one actual river of energy which was everything, I could see the molecules of all creation, no mistakes, no wasted energy, a perfect flow moving in one direction. No mistakes. Everything perfect.

I began to be able to read minds. I could see what they meant or if they were thinking something else. I could hear or perceive that they really mean something else. I started to bring that forth. I would speak to their soul.

Personality was on the surface. I could speak to people's souls, not to their personality. Pretty soon they came around and started speaking from that perspective. I could put my hand on a book and discern what the contents were, what the book was about.

I started to see everything on a vibratory level. Grass, sky, everything vibrations. A deep knowing, deep recognition. It was happening more and more every day. It was a beautiful experience. All I wanted to do was glow and vibrate. Maybe too much. I had complete faith, nothing I could do was wrong.

The three months of marma therapy was ending. Dr. "J." was at MIU and told me this was great, a fantastic experience. He recommend a second marma treatment and two oils. Everything was getting deeper and more profound. I had broken through something. I was functioning on a different level -- Christ-like consciousness. A channel of energy through which the light of god shone forth. Beautiful experience. I'm sorry I don't do very well explaining it, but it was very special.

By the [Fall] things became more profound -- quiet and calm and yet energized.

I had an experience. I was at a friend's trailer at one end of campus. It was raining hard and it was a half-mile to lunch. I clearly remember, I was so calm and clear and in contact. I was 100% sure that as long as I was clear on the

fact of not wanting to get wet, if I held a clear intention to not get wet, I wouldn't -- like Jesus walking on water.

I walked out the door towards lunch, clear that I would not get wet. I was drenched in 20 yards.

I sat down. I realized something was amiss. In my mind, I wasn't sure what was reality and what wasn't -- the old life or the new life. I dwelled on it. Then I forgot about it. A couple of days later I finished CCP and flew back [home].

During the rest of 1989 I felt very tired, everyone around me seemed to be moving fast. I just wanted sit down and rest. Just sit. I was traveling for the family business. I was very tired and had bit of trouble functioning, but I did. I was moving very slow. My girlfriend was totally amazed at how slowly I was walking and talking. She couldn't understand the dramatic change from 6 weeks before, before going to MIU.

[That Fall] fatigue increased more and more. I was spaced out. Light headed. Forgetting things. Very light in general. Not as high as I had been, but still very high. I didn't know what was going on, I was very confused. I was going through the motions.

[At a TM center on the West Coast] I got the primordial sound technique from Deepak Chopra. The lightheadedness got worse. I had fainting spells. (Also in

August '89, right before CCP, I had a fainting spell. It lasted a couple of hours. My girlfriend drove me home.)

The fainting spells started, I was losing consciousness.

In {late Fall I traveled}. I was very tired, fatigued -- spaced out. I went to a store to get food. I couldn't remember what town, what state I was in. Pretty soon I couldn't remember what was going on at all. I was just a big ball of confusion. The fainting spells got worse and worse, total blackout, disconnection of soul, mind, and body. I was ready to turn into molecules and just dissipate into space. I was on my second three months of marma and amrit kalash. I was experiencing fatigue, sickness, being spaced out. I didn't know what was wrong. My thoughts were constricted, between my two eyes. I was tense, my heart was tense, squeezed, tired. I barely made it back [home].

By [Winter] '89 I was wiggled out -- total anxiety, total fear. Throughout the day I was just a ball of nerves, just shaking, like someone had thrown a dark blanket of fear over me. I was having anxiety attacks and being assaulted by dark curtains of fear that would just come down on me. I would be driving a car, and would hear a voice, it would go right through me. I couldn't handle any stress, especially if anyone yelled.

It appeared I was going crazy. I went to see a [local medical doctor]. He said my inner sense of balance had dissolved, I was very stressed out, with a lot of anxiety. He suggested that I take a rest and started me on Vistaril [an anti-

anxiety medication]. It didn't help. So much anxiety I couldn't sit without anxiety attack. I couldn't handle it. The anxiety was too much. I was hallucinating that dark forces were attacking -- I was experiencing constant fear, anxiety, confusion. It was a very black, dark, scary time. I don't know what was wrong.

I thought maybe because I had left MIU dark forces were attacking me. I had left a spiritual place. I thought I had done something very wrong and bad. But at the time I was not of sound mind, not in this realm of being. I was very scared. I was looking for an answer, but getting worse and worse -- anxiety, fainting, fear. I couldn't handle it. I just wanted to go in a corner and cover myself over with a blanket.

So I went back to MIU and went to work for them.

The anxiety and the fear were constant 24 hours a day. I thought of suicide just to make the pain stop. It felt like my whole brain was being erased -- all memory, all functional ability, being erased. I was turning into an empty shell of fear and anxiety. Like hands were squeezing my soul, my brain was collapsing.

I filled out a form, not remembering how to write, barely able to scratch out words. They gave me a job. Friends noted that I was acting strange. Now it's [Winter] '90. Because of anxiety attacks, I'm a walking basket case. Working at MIU, day after day, doing program in the dome.

I was in constant fear, hiding my panic attacks. I thought, they will kick me out of MIU and I can't go back to the relative world [outside of MIU]. When I was meditating in the dome, I was having deep programs. I was so far in my thoughts, I thought, whoa, I'll get so far in I can't find my way out. What if they come over and shake me to leave and I am not in my body anymore?

I am way down in there and the meditations are too deep. I am confused, anxious, panicked. I can't remember my own name. Takes me 4 or 5 times to cross the street. I look to the left, look to the right, maybe there's a car coming. It takes me 5 minutes before I cross the street. I finally just walked and hoped no one hits me.

My fatigue is great. I'm totally shaking with anxiety and fear all the time. I'm in the MIU enclosed environment. 2 hours in morning and 2 hours in the afternoon. I'm in my room rest of the time crying. There's no one I can talk to. I hid my problems. I couldn't remember where I lived. I kind of remembered, but when I went home to my dorm room, it seemed like the first time. I didn't recognize it.

I would look in the mirror and wouldn't recognize myself. This heightened my anxiety and fear. I was going to lose myself. It was a very bad, very dark time.

[In the Spring] things are not getting better. I'm looking for a string to lead me back to reality. If I got a lot of rest, avoided stress, minded my own business, I started to feel better. But I wasn't sure I could walk 150 yards without exploding into molecules, or falling down and falling apart. I mean

total falling apart, dissipating into molecules, my mind and body separating, breaking apart.

I got a lot of rest -- then glory hallelujah. I had been there 4-5 months before I got the idea I had some control over my body.

I was so far out there. I stopped marma therapy. I saw an Ayur Vedic doctor. He said, "My god, what have you been doing?" He said that it probably came from being out in the material world [outside MIU]. Now that I was back at MIU everything would be okay. He suggested that I quit Vistaril and marma for awhile. My symptoms lessened.

[That Spring], I put marma therapy on and the symptoms started to come back. I started to think maybe it was marma that brought this all about. I was confused. I wrote Dr. "J.", stating that marma therapy had something to do with light-headed fainting spells. I feared telling him all, because the movement would kick me out. "Yes ," he said on the phone, it could be. In April I saw him a third time.

I was feeling better, but Dr. "J." took my pulse and turned white. He didn't like what he saw. Marma hadn't caused the problem, no, it revealed what was there, that I had a heart murmur that I didn't have before. He said there was no reason to be alarmed, "Did I have health insurance?" He recommended another marma oil.

I was still very ill. My reasoning was that a regular GP didn't fix it, maybe Dr. "J." was the only way to solve it.

In a couple of days I felt strange. I felt constriction in my heart, a squeezing. One night it was like a heart attack. I was rushed to University of Iowa Hospital. The emergency clinic couldn't find anything but knew something was wrong. I went back for tests on my heart. The doctors didn't know what was wrong. I asked about the marma therapy and a woman MD sent me to a psychiatrist. He sent me back to MIU and suggested that I rest, relax, and take it easy.

I stopped marma therapy and taking amrit kalash.

By the summer of 1990, I felt better. More rested. But by October, I found [my new job] at MIU mentally too stressful. In the [Winter] of 1990, I took one week off, took a panchakarma treatment. -- which is massage with sesame seed oil and colon cleaning techniques.

My skin had become very stressed out. I couldn't put new things on my body: no shampoo, no insect repellent, or my symptoms would return. I just used sesame oil, no sandalwood.

I don't know what herbs were in the colon cleansing. But it was a great mistake. My symptoms were worse than ever: fainting, fear, anxiety, confusion.

I was ill in bed. For months after the panchakarma, I was in a terrible dark state of being.[In the Spring of] '91, I couldn't function at all at my old job. They put me on [a new] mindless job. I had a place to live and work. But I couldn't go back [home]. I couldn't function on that level. Going into town was difficult.

In [the Spring] I was better but still awful. I went home for 5 weeks. I was glad to be out of MIU. I sat in my parent's house and went back packing in the mountains. I was really confused, spaced out, anxious -- what was going on? I didn't suspect TM or the other practices because the doctors at the University of Iowa hospital had said no.

Lots of other people I asked had these experiences, but no one had them to the degree I had experienced them. Dr. "J." had said some people do have these experiences.

I went back to MIU to work at MIU Press, I met someone who told me he worked for Dr. "J.". The man said "Can you keep a secret?First Dr. "J." doesn't know what he is doing, he's experimenting on people. He just pretends to know. He doesn't read the information forms they send back. He tells people that the marma oils are all natural, but he got things from a chemical company in Germany."

Then he opened a jar of ingredients for the marma oil and a noxious gas odor came out. Quickly he put the lid back on. The people around,after 3 or 4 seconds, could smell it 30 feet away.

I became overcome by fear and anxiety and quit my job. For two weeks, I experienced darkness, fear, anxiety, and didn't sleep. I quit my job, traveled, and when I returned to normal, I came back to MIU. It became clear to me I wasn't the only one having these experiences. Maybe the rest of the TM movement was having them, too. So I saved my money so I could get out. I stopped doing the Sidhis. I just did TM and felt stabler and stronger.

Now in the Spring of 1992 I'm ready to get out of MIU. I've got to get out of here.

I'm still having panic attacks and dark sheets of anxiety. But I'm also having beautiful spiritual experiences. It's a pendulum, going back and forth between the two.

Intense.

In [Spring] '92, I left on vacation [for home because of family emergency]. Once I left I knew I wasn't going back. I spent the Summer of '92 backpacking, confused, hurt. I had one thousand dollars, I was incapacitated, and couldn't work in the relative world [outside of MIU] and deal with those stresses. My money ran out.

I got a couple of jobs. Taking the bus zapped my energy. I felt chewed up. I was working [as an attendant]. All I could do was just be there, travel to work,

not sleep well, and keep up this schedule. I felt like a normal person would working 100 hours a week.

In [Fall] '92 the symptoms returned, anxiety, fear. I thought I was going crazy, I had no hold on reality. I quit my job. I was at the end of my rope. I called the mental health hot line, described my problem and have been seeing them ever since.

Now, [in the Fall of] '93, they've said my entire nervous system is trashed from the practices. "TM caused your inabilities." They told me to stop meditating, prescribed imipramine [an anti-depressant] and cognitive therapy once a week. They suggested I take a simple job.

In [the Spring of] '93 I applied for SSD. During the psych evaluation the doctor, a state psychiatrist, said she found indeed that my system had been compromised, and I was unable to do lots of things. My nervous system is trashed, I can't handle stress of anyone.

In [Summer] of '93, I went on full Social Security Disability. I have my own place and work a little bit. The symptoms have returned. Sometimes better, sometimes worse. The more I rest and avoid stress, the better I feel. Even exercise is too much, my symptoms return. I've been getting better and better. I live a simple life style, get lots rest, and avoid stress.

In [Spring] '92 when I was preparing to leave MIU, I had quit the sidhis, realizing it was not the best place for me. I began feeling connected to my

emotions again. Parts of me had shut down and turned off for so long. I felt cut off from parts of myself.

For two months I cried every night. I felt good about that -- lying on my stomach in my dorm room, a single bedroom. I was asleep with the door locked. Someone tapped me on my shoulder. I turned and knew that the God Presence was in my room. My room was filled with energy, brilliant light, a soothing, nurturing energy.

"I knew it," the Energy said telepathically, "you called, here I am." The God presence said, "You have been having this problem. I came down to explain it."

My eyes were open, I was able to see a plain of land, viewing it from above, with a river going through mountains in the distance.

"See that river, that's your path of life, the things you want are over here to the side. Swamp. You will just have this swamp."

I have been wanting a relationship with a God Force. This is all in my mind, this Entity, talking telepathically the whole time....

"I'm going to go now. I am always here. I am always listening, always willing to help. Just ask. I will be here."

Then It was gone. I had just met the Big Guy. I pinched myself before mirror,  
like a kid who met Santa Claus.

### **TranceNet: Anonymous TM Victim #3**

I was up quite late last night reading about all the experiences of Sidhas on bad trips. I also found the TM teacher law suite stuff interesting. I'm not a lawyer, but I can't imagine for a moment that the movement has any legal ground whatsoever. Imagine a company that said: "We'll hire you to work for us, but you have to sign an agreement form that disallows you from ever working for anyone else in the same capacity." I thought slavery was abolished 140 years ago! Even baseball players have to right to play ball for another team once their contract expires. I see no evidence that the movement has any original intellectual property. Maharishi did not invent the mantras, or the Surtra's of Pantanjali. He did not invent the puja ceremony, nor did he invent mantra meditation. He definitely did not invent the holy tradition. Where is the intellectual property?

Anyway I know you agree with most of this. If those "victims" of TM had done as I did, and stayed away from the cult aspect of the movement, had stayed away from long rounding courses, and did shorter programs, I don't think the bad effects they experienced would have occurred. To what degree would their problems have manifested without meditation? There really is no way to know. Non-meditators have the same problems. One week they are fine, and the next they are hospitalized for a nervous breakdown. Is the incidence of nervous breakdowns among meditators really significantly higher than the general population?

I as far as MIU goes (MUM), I didn't see any comparison of the suicide rate at MIU with other universities. MIU has much less of a drug problem, and I don't think there are as many rapes or assaults as there are at other schools.

Let's face it, TM and TM-Sidhi programs are very powerful. Although the movement is careful in its screening process, some poor unfortunate souls fall through the cracks. Most people can handle regular 20 minutes twice daily, but not that many can handle rounding with the TM-Sidhi program in a large group for more than a month. You really have to be a determined, and seasoned spiritual seeker to go through with all the stress-release, and heightened awareness.

The lack of freedom that the movement imposes on its devotees doesn't help. It generates an atmosphere of paranoia, fear, and insecurity. People dare not think or speak their own minds. Over a long enough period of time, that can rob anyone of their individuality, and thus create fertile ground for psychological deterioration.

It's not the TM technique that's at fault, it's the way it's managed. It is very unhealthy for such a large group to "be of one mind". That type of atmosphere prevents personal growth. People round in hellish stagnation, living in fear that their intense unstressing might be revealed, and thus they would be publicly shamed for going through the natural healing process that stress-release is.

As far as the movement is concerned, it is never necessary to release stress on the manifest level. All stress release is supposed to be done at the silent unmanifest level. The truth is however, that many stresses can only be released on the "gross" level. That doesn't mean that you have to get abusive or violent, but you may need to punch a pillow, or cry, or laugh hysterically, or shiver, or just talk about it. You might require medical treatment such as chiropractic adjustments to free up blocked pathways so that the stress can be processed properly.

So many meditators just wallow in their own mud, forever afraid of going outside the boundaries of the movement to clear the gunk out. Meditation often liquefies really old "stuff" that had been laying dormant for many years (or even life times). You can't expect major traumas to be completely released silently during the same meditation session that caused that stress to awaken! Stress retraces the same path on the way out that it made on the way in. Sometimes that's really going to smart! The movement does not provide this knowledge or the proper technology for complete healing of major past traumas. Rather it looks the other way, like this is somehow "undignified".

If you saw the Joseph Campbell series on PBS about mythology and such, he mentioned that the hardest more terrifying thing anybody can attempt to do is pursue spiritual enlightenment. The movement should make it clear just how intense a process it is, how for every blast of bliss, there is also a blast of serious unstressing. More emphasis should be placed on exercise and activity. If you don't have a proper balance of responsibility and activity, you won't be able to integrate all that transcending. It's easy to go off the deep end when that happens.

It's too bad the TM movement can't admit its mistakes. A simple "I was wrong", or "I'm sorry" from Maharishi would be nice. This saving face stuff (the infallibility of the movement) reeks of an unenlightened consciousness. Only unenlightened leaders and managers can never admit they are wrong. It takes a very large and stubborn small-self style ego to presume that mistakes were never made. Anyone who would claim perfection is clearly not enlightened yet. If you say you are, then you are very probably not. The true light of spiritual fulfillment does not require an ego to house it. You have to be willing to surrender your ego in exchange for the truth of your higher Self.

People who are not interested in becoming enlightened should not practice the TM-Sidhi program. It's that simple. People who unstress their brains out should shorten their programs, increase their outward activity, and stay away from rounding. The trouble is, that most Sidhas are not fully honest about what they are experiencing. They don't want to be ostracized from the TM community, so they always say their experiences are "Smooth, blissful, etc." They fill out the forms the way they know they have to in order to get accepted on courses. This is largely the movement's fault. There is very little support for those people who are freaking out. Once you say you had counseling, or and some "roughness" in activity, then you can kiss your course acceptances goodbye.

The healthiest thing a Sidha can do is distance himself from the movement as much as possible. After your first 50 courses, there is little to be gained from attending another. There is so much more out there, so many more things to be learned outside the movement. Why restrict yourself? Once you get to the point where you really don't care if you never go on another course, the shackles of control have been removed. Only by reclaiming your free will can the journey to spiritual enlightenment begin. Learn all you can from the movement, and then get the hell out! If you spend all your time in the candy store, your teeth will rot, and you'll never eat again!

The movement is far more concerned with its public image than the mental health of its followers. This statement is true of any large spiritual or religious organization. The Catholic Church comes to mind as one of the longest lasting cults in existence. There are many parallels between the Roman Catholic Church and the movement. If TM is a cult, then most certainly, so is the RC Church. Yet the RC Church tries to cover this fact up by being anti-

cult, and supporting the Cult Awareness Network. Ask any ex-Catholic, the church is full of all the same brain-washing non-sense. At least the movement has some valid and powerful spiritual techniques.

Anyway, enough said. I love the TM and TM-Sidhi program, and I am forever grateful for the opportunity to have learned it. It has allowed me to become spiritually self-sufficient, and therefore have the ability not to need a spiritual leader anymore. If you have the technology to contact the divine directly, then there is no need to be led around, and told what to do. There comes a time where you have to graduate from the boundaries of institutional control, and become a spiritual adult, capable of free thought, free will, and independent decision making. Any forward motion on any spiritual path requires this as a bare minimum.

## **Declaration of Robert N. Bellah**

### **Declaration**

I, ROBERT N. BELLAH, declare as follows:

1. I am a resident of the County of Alameda, State of California.
2. I am currently employed by The Regents of The University of California and hold the position of Ford Professor of Sociology and Comparative Studies, University of California, Berkeley.
3. I am qualified by academic training and professional experience to evaluate the religious nature of sociological groups movements, and institutions, being particularly familiar with the characteristics and phenomenon of Eastern/Asian religious movements. My qualifications are set forth by my "Vita" and "Bibliography" of publications, marked Exhibits A and B, respectively, which are both attached hereto and each is incorporated herewith by this reference as though fully set forth herein.
4. I have a knowledge of transcendental meditation (TM) as taught by Maharishi Mahesh Yogi, which is not based on an exhaustive study of the writings of Maharishi Mahesh Yogi or my own practice of transcendental meditation, but which comes from both scientific and personal sources. I have a knowledge of transcendental meditation and of some of the organizations and institutions which constitute the TM movement since from 1971 to 1974 I was the director of a study of "Religious Consciousness in the San Francisco Area" sponsored by the University of California. As part of that study we gathered information on TM from the answers to extensive survey questionnaires which were administered to approximately 1,000 respondents. Further, I have spoken in depth about TM with many of my

students who have been involved with the practice of TM. I have three children who underwent initiation into the practice of TM, and have discussed the subject with them. Finally, I have professional knowledge of Asian religions similar to TM and reflecting the same traditional background as TM.

5. I believe that my knowledge of TM is sufficient to permit me to evaluate the particulars of its religious content as well as its more general and underlying religious nature. It is my opinion that TM fits a basically sociological or anthropological definition of religion. On the basis of my studies in sociology and comparative religions, I would offer a definition of "religion" as follows:

"Religion is a set of symbolic forms and acts which relate man to the ultimate conditions of his existence." (See my book, *Beyond Belief: Essays on Religion in a Post-Traditional World*, Harper and Row, page 21)

While this formula is of my own devising, it is related to one given earlier by Professor Clifford Geertz. Geertz' definition is generally considered to be the classic description of religion in psychological/sociological terms:

"A religion is a system of symbols which acts to establish powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and factuality that the moods and motivations seem uniquely realistic." (Quoted in *Beyond* at page 12)

I believe that either of the two definitions given above would clearly categorize TM as an essentially religious phenomenon. Certainly by any standard of evaluation, TM has an obvious and close "family" resemblance to

Indian (i.e., Hindu) and East Asian religion in general. Indeed, the only instance in which TM would not fit a definition of religion would be one in which the definition involved was basically biblical or Judaeo-Christian. In other words, TM is not a religion which is monotheistic, creedal or prophetic. Needless to say, such a definition of religion would be so restrictive and limited as to be inadequate for any comprehensive or comparative purpose, whether legal or sociological.

6. In August 1975, or thereabout, I was visited by Mr. Robert Winkvist in my office at the Center for Japanese and Korean Studies at the University of California at Berkeley. Mr. Winkvist introduced himself as a representative of Maharishi International University (MIU) in Fairfield, Iowa. I cannot recall verbatim the conversation I had with Mr. Winkvist, but what follows is a paraphrased rendering of its relevant portions to the best of my recollection. Mr. Winkvist stated that the given purpose of his visit was to invite me to a lecture at MIU in the 1975 Fall Semester. I eventually declined the invitation, but in the course of the conversation with him I expressed my opinion that TM definitely seemed to me to be a religion and I wondered why the people in the TM movement denied its religious nature. He replied by affirming that it is certainly true that TM is religious but stated that they did not admit that to be case for public relations.

I declare under penalty of perjury that the foregoing is true and correct.

Dated: January 23, 1976

[signed]

ROBERT N. BELLAH

STATE OF CALIFORNIA    )

)SS

COUNTY OF ALAMEDA    )

On January 23, 1976, before me, the undersigned, a Notary Public in and for said State, personally appeared ROBERT N. BELLAH, known to me to be the person whose name is subscribed to the within instrument and acknowledged that he executed the same. WITNESS my hand and official seal.

[signed]

M. HELEN TORVIK

Notary Public in and for said County and State

## **Trancenet: DeNaro Affidavit**

Below is a signed, 1986 affirmation from Attorney Anthony D. DeNaro, equivalent to a sworn affidavit presented to Judge Gasch of the United States District Court for the District of Columbia as part of Walter Kropinsky's civil suit, #85-2848. (

In this document, DeNaro alleges -- with force of sworn testimony -- "a very serious and deliberate pattern of fraud, designed ... to misrepresent the TM movement as a science (not as a cult), and fraudulently claim and obtain tax exempt status with the IRS." Further he states that early accreditation of MIU was due to "a clear conflict of interest" on the part of the Chairman of North Central's Commission on Institutions of Higher Education.

Other quotes from the affidavit that highlight important themes:

"A disturbing denial or avoidance syndrome, and even outright lies and deception, are used to cover-up or sanitize the dangerous reality on campus of very serious nervous breakdowns, episodes of dangerous and bizarre behavior, suicidal and homicidal ideation, threats and attempts, psychotic episodes, crime, depression and manic behavior that often accompanied roundings (intensive group meditations with brainwashing techniques).

"The Movement, the defendants, Maharishi Mahesh Yogi, WPEC-US, and Maharishi International University (MIU) were so committed to advancing the organization and its ideology that they were, and are, very willing to violate the law and engage in criminal behavior."

"I've also read the affidavit of Bevan H. Morris, President of MIU, and find that it is replete with transparently false statements."

"The consequences of intensive, or even regular, meditation was so damaging and disruptive to the nervous system, that students could not enroll in, or continue with, regular academic programs."

Finally DeNaro clearly believed that the Maharishi personally knew of, and was therefore responsible for, the damage being done in the name of his organizations. "[He] was aware, apparently for some time, of the problem, suicide attempts, assaults, homicidal ideation, serious psychotic episodes, depressions, inter alia[among others], but his general attitude was to leave it alone or conceal it because the community would lose faith in the TM movement. Maharishi had a very cavalier, almost elitist, view about very serious injuries and trauma to meditators. His basic attitude towards the concealment of the religious nature of TM was: 'When America is ready for Hinduism I will tell them.'"

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ANTHONY D. DENARO, an attorney admitted to the practice of law in the State of New York, affirms under penalties of perjury that:

1. I reside at 151 Littleworth Lane, Sea Cliff, New York 11579.
2. On or about August 1975 I was invited to the MIU campus in Fairfield, Iowa by Steve Drucker, an attorney at law, who was Executive Vice President of, Maharishi International University.
3. I was hired as a professor of law and economics, and began teaching in September 1975. However, I returned home briefly (Long Island) to complete travel arrangements, arrange to lease our house to tenants, and bring my wife to the campus.
4. Prior to coming to MIU I was a professor of law and economics at Hofstra University, Adelphi University Graduate School, and Cornell University School

of Labor and Industrial Relations. I was admitted to practice in New York in 1964, and began teaching law and economics at graduate and undergraduate levels in September 1964.

5. On November 21, 1975 I began work as Director of Grants Administration at MIU, and had over-all responsibility for all of the grants and funding programs including World Plan Executive Council- United States (WPEC-US). I was also legal counsel and reported directly to either Ed Tarabilda, Vice President of Legal Affairs and/or Steve Druker, Executive Vice President. In addition, I had a full time teaching schedule in economics and business law. Prior to coming to MIU I was initiated into the practice of TM.

My wife worked at MIU as an administrator and researcher, and we resided in Frat #108. I continued to work as a professor of law and economics until my last day on campus, July 13, 1975.

6. Within a week, after reviewing tax matters and previously submitted grant applications to federal, state and private agencies (public and private) it was obvious to me that organization was so deeply immersed in a systematic, wilful pattern of fraud including tax fraud, lobbying problems and other deceptions, that it was ethically impossible for me to become involved further as legal counsel.

I discussed this with Steve Druker, but agreed to remain as Director of Grants provided certain conditions and restrictions were met. In practice, however, because I recognized a very serious and deliberate pattern of fraud, designed, in part, to misrepresent the TM movement as a science (not as a cult), and fraudulently claim and obtain tax exempt status with the IRS, I was a lame duck Director of Grants Administration.

The only project I initiated was an internal education program with valid and rigorous academic and scholarly demands. (Not very popular with many of the faculty, who were inclined more towards mysticism than academically sound content).

In effect, I was nominally Director of Grants, and when time permitted I attended outside symposia for grants procurement. As noted, the fraud and deceptions vis a vis IRS and government agencies was so systematic and wilful, and known to lawyers Steve Druker and Ed Tarabilda, that it was not ethically possible to work in this capacity.

Occasionally[sic], on an ad hoc basis, where the legal issues did not present any ethical question, I was able to render legal service.

No part of any information disclosed here is privileged, and was not obtained through an attorney- client relationship.

6.[sic] I continued as professor of law and economics, and nominally (except for a limited, strictly academic proposal) as Director of Grants, and, in effect, quit as legal counsel to MIU and WPEC-US before December 1975.

7. In my capacity as professor, Sy (Seymour) Migdal, Dean of the College of Arts & Sciences and Faculty Affairs tried to exercise improper and academically unsound control over the curricula. Ultimately all of the course content in any discipline was controlled by Maharishi Mahesh Yogi.

Business law and economics was somehow, through some tortured manipulation and drastic tampering with content, supposed to be subordinate to SCI, Science of Creative Intelligence. SCI in reality was a peculiar blend of mysticism, voodoo academics, bastardized Hinduism (bona fide religious Hindus and gurus are appalled by the debasement of a major world religion), hucksterism, pop-philosophy and pseudo-science.

For example, in a basic macro-micro economics, first year course, I've been teaching for ten (10) years at Hofstra University, I spent a little time on Irving Fisher (1867-1947), a professor of economics known for his quantity theory of money. Fisher is a useful bridge for understanding John Maynard Keynes. Sy Migdal wanted me to teach some esoteric mysticism Fisher apparently was involved in, and delete the only real economic content of the course. This would be somewhat analogous to teaching about Einstein's stamp-collection or, worse, demon worship, for example, of a pioneering medical researcher like Pasteur. In sum, the course would have little academic merit if Migdal and the Maharishi had their way.

The normal criteria and obstacles towards acquiring accreditation from North Central States Associates of Colleges and Universities was surmounted in large measure, to the best of my knowledge and belief, by their association with Paul Silverman, Chairman of North Central's Commission on Institutions of Higher Education. Professor Silverman was a trustee of MIU, a clear conflict of interest.

Per letter for distribution to the trustees and others of November 25, 1975, Ed Tarabilda, an attorney, Vice President of Legal Affairs and Secretary to the Board of Trustees, writes that Paul Silverman is being nominated for trustee: "As you know, Paul Silverman serves as the Chairman of North Central's Commission on Institutions of Higher Education, and was very influential in our gaining the status of candidacy for accreditation."

Migdal, Druker, Tarabilda and the Maharishi, for example, relied heavily in their contact and relationship with Silverman to acquire accreditation. In reality, the course content, syllabi, course descriptions were so seriously tampered with and camouflaged to make them appear bona fide and academically sound, that a wilful, systematic fraud was present.

The course in every discipline, humanities, arts, social and behavioral sciences, and the physical sciences, which had to be subordinate to SCI, were essentially worthless. The final arbiter, who exercised day-to-day control over curricula and content was Maharishi. The control was exercised by telex and telephone even when Maharishi was at MERU in Switzerland or elsewhere.

In psychology, the manipulative adulteration and dilution of the course was so substantial, as to constitute a hazard to the usually impressionable and naive students. Maharishi personally told me in early December 1975 that western psychology was "no good" and not "natural."

The only course with real academic content, to my knowledge, were the ones I taught, since I insisted on teaching undiluted and unfiltered economics and law without the over-riding ideology of SCI. It is inconceivable that the curricula and course materials could have received proper scrutiny and evaluation by the accreditation committee.

9. The deliberate pattern and practice of fraud, deceit and misrepresentation by knowledgeable, aware, educated and intelligent people, including lawyers, Tarabilda and Druker in tax (IRS) matters, corruption of the curricula, inter alia, is very pertinent and material to understanding and gaining some insight into how and why the practices of the defendants was able to continue without interruption for so long. It also suggests why they are seeking to cover-up a very substantial and injurious pattern of deception, fraud and corruption:

They demonstrate, for example, that:

a) The Movement, the defendants, Maharishi Mahesh Yogi, WPEC-US, and Maharishi International University (MIU) were so committed to advancing the

organization and its ideology that they were, and are, very willing to violate the law and engage in criminal behavior;

b) Essentially the attitude and philosophy was, and, to my knowledge, is now: "anything goes";

c) There is religiously based justification for this criminal conduct in Hindu texts, for example, the colloquy between Arjuna and Lord Krishna;

d) Scier [informed or guilty knowledge] was clearly present in the frauds, but was justified in the name of a higher ideology, which presumably means they can lie, come into a federal court, and commit perjury;

e) More significantly, an understanding of their wilful deceptions and machinations in these areas, provides a useful insight and perspective into the more serious areas resulting in psychological and physical injury to very vulnerable, and easily manipulated young men and women;

f) If it can be demonstrated that the zealous, and often fanatical, educated people, including lawyers associated with the TM cult, are willing, even eager, to engage in an active, deliberate, systematic pattern and practice of major fraud involving hundreds of millions of dollars against the federal government, it might reasonably be inferred that they are willing to deceive and injure (if necessary) innocent and very vulnerable private citizens, i.e., young students; and,

g) Has specific and direct relevance to actual allegations in the plaintiff's complaint.

10. The inside, confidential files and correspondence from and between Edward Tarabilda, attorney for MIU and Charley Egner, State Coordinator-Ohio, 1818 W. Lane Ave., Columbus, Ohio 43221: (614) 486-9298) and IMS (International Meditation Society) and illegal deceptions to avoid the

consequences of IRS Sec. I-501(c) (3) et seq, sheds important light on a multi-million dollar tax fraud over a couple of decades.

See, for example, Charley Egner's letter of 10/25/75 to Edward Tarabilda.

Egner writes: ..."the report (for lobbying) was written in the first person, so Guy would seem independent from the organization." (emphasis added)

Steven L. Schwartz, an attorney and MIU Director of Legal Affairs, answering in Tarabilda's absence, in his response of 12/17/75 writes: "If you have an 'outside' party willing to lobby...." The letter suggests how to conceal an integral and ineluctable connection of presumably "independent" lobbyists from the TM movement and/or World Plan Center.

Similar correspondence between and among Tarabilda or Schwartz, inter alia, Ginny Hafner, Secretary to the midwest regional TM program (RR3, Box 67, Long Grove Road, Barrington, Ill., 60010; (312) 381-1610), letter of 6/23/75, Amy Roosevelt of 124 High St., Denver, Colo. 80218 (303)-722-3825), Tim Gautherat, Chairman of IMS at 248 S. Adams, Birmingham, Mich. 48005 (6/11/75, ltr.), contacts with Lt. Governor Bill Christensen of New Mexico; and, other correspondence with, among others, Jerry Jarvis, Director of WPEC in Los Angeles concerning, for example, the behind-the-scenes lobbying by the secret world-wide network of 108's are particularly instructive on the attitude, ethics and duplicity of high ranking cult leaders and lawyers in pursuit of the Holy Grail.

11. I have read an affidavit consisting of one and a half pages, sworn and subscribed to by Professor John W. Patterson on June 30, 1986, and agree with his observations and conclusions.

At para 3, page 1, Professor Patterson suggests more than "gross scientific incompetence" is involved and believes the misrepresentations are the result of "dishonesty, deliberate deceit and fraud." I agree unequivocally.

The deceptions are systematic and planned. My personal and professional experience over the last 12 years (since 1975) convince me that the leadership and upper echelon, for a variety of reasons, ideological and economic, has systematically and wilfully deceived the federal government, state and local governments, private and public funding sources and agencies, the students, and inter alia, the general public about the nature, purpose and consequences of the TM-Sidhi and SCI programs.

Some deceptions have economic or financial consequences: for example, a massive and deliberate fraud against the federal government. However, a disturbing number of wilful deceits have the potential for serious psychological and physical trauma, particularly among young, impressionable uncritical and very vulnerable young men and women.

12. The deceptions are intricate, fairly sophisticated, intentional, and are mainly designed to sell or market TM. I've also read the affidavit of Bevan H. Morris, President of MIU, and find that it is replete with transparently false statements.

Professor Morris, in his 6/19/86 affidavit, resorts to standardized, canned script propaganda, written and disseminated to an uni[n]formed public over the last several decades to support his application. The only genuine observation he makes about the need for confidentiality and protection for a trade secret appears at the end of para. 24-4, i.e. they need the trade secret shield "to protect the economic viability of defendants."

Actually there is no difference at all between other meditation techniques, and TM except the much- publicized propaganda and advertising claims. Dr. Robert Benson's Relaxation Response, for example, produces with less time and effort, a safer result. It also spares the meditator from using nonsense mantras with mystical undercurrents. It's also a lot cheaper: a three dollar

paperback (or newspaper article) versus \$125.00 [now \$1,000] for an "exclusive, tailor-made" mantra. (Actually not exclusive, as they falsely and deliberately claimed for years.)

The extent and scope of the deception before, during and after becoming "initiated" (their term) into TM-Sidhi programs is so vast and far-reaching with enormous potential for severe injury, and, even death, that it is impossible, within this necessarily abbreviated brief, to document it all.

At para. 17, President Morris claims "heightened intellectual clarity." As a professor who taught at MIU that claim is false. The effect is the opposite: a spaced-out, unfocused, zombie-like automaton, incapable of critical thinking is the more usual "benefit" of prolonged meditation.

In fact, meditation was used as an excuse (probably valid) by my students for not completing a project much in the way a "virus" or "the flu" debilitates the average college student. The consequences of intensive, or even regular, meditation was so damaging and disruptive to the nervous system, that students could not enroll in, or continue with, regular academic programs.

Many of my students offered as an excuse for not being able to sit for an examination or write a paper, the fact that they had a "bad meditation" or just "got off rounding" (group TM) and haven't gotten "back to earth yet."

13. The source of my statement that the deceptions existed, were substantial and material, were intentional, and have detrimental consequences are my personal and professional observations (I lived on campus with faculty, staff and students), internal "secret" correspondence (not privileged), president council meetings, faculty senate meetings, executive sessions and conferences with MIU and WPEC-US hierarchy.

The individuals I spoke to included, but are not limited to, Maharishi Mahesh Yogi, on or about December 6-9, 1975 on campus (at least two private conferences while he presided over a physics conference at MIU), Keith Wallace ([then] President), Steve Druker, Steve Schwartz, Sy Migdal, Robert Winkvist ([then] Vice President), Ed Tarabilda, Dean of Students Dennis Raimundi, Robin Babov, Professors Michael Weinless, Barbara Edison, and Franklin Mason, Vice President David Clay (Vice President of Administration) and psychologist Jonathan Shapiro.

14. A simple review of internal correspondence reflects the inconsistency between the outward, sanitized, "safe" public image they try to present, and the frequently dangerous reality of TM-Sidhi techniques.

A disturbing denial or avoidance syndrome, and even outright lies and deception, are used to cover-up or sanitize the dangerous reality on campus of very serious nervous breakdowns, episodes of dangerous and bizarre behavior, suicidal and homicidal ideation, threats and attempts, psychotic episodes, crime, depression and manic behavior that often accompanied roundings (intensive group meditations with brainwashing techniques). Euphemisms are employed to describe essentially dangerous, unstable and injurious behavior. "Unstressing," for example, "Baking" is another.

For example, a memo dated 5/21/75 from Dean Sluyter, a copy of which is annexed (with original markings and notations) to Jon Shapiro, the head of psychological services, acknowledges that rounding results in bizarre behavior. The memo notes that it includes a recommendation from the President's Council [of MIU].

The effectiveness of a course leader depends largely on his ability to maintain and manifest a fee[t]-on-the-ground, non-rounding perspective.

Constant immersion in the usually "baked" atmosphere of a long rounding course presents a challenge to that perspective.

Course leaders in Europe have a notorious tendency to get baked.

Jonathan Shapiro, and other experienced Forest Academy and TTC leaders, in a moment of candor, have personally acknowledged that rounding can result in a nervous breakdown. However, this is not the term they prefer to use.

15. The care and attention devoted to maintaining the right and proper image is illustrated from this excerpt from the President's Council Meeting minutes of 5/28/75.

The BBC are scheduled to visit MIU on June 3-5 to film a documentary...

Everything we can possibly do to prepare for the visit including the elimination of all objects in the Bookstore resembling Indian handicrafts such as tapestries, brass incense holders, etc., and the incense must be discretely displayed.

All Indian objects will be removed from the Bookstore. It was felt by members of the Council that MIU must project a conservative image that is, as Jon Shapiro put it, "as American as apple pie." We should be "supersensitive" to what we are doing and it should be a matter of policy that we do not have anything Indian in the Store.

16. The TM-Sidhi movement makes absurd claims that meditation reduces collective stress, crime, violence and assorted social problems. This is contradicted by their own experiences within the MIU community.

a) "Ed Tarabilda wrote a letter to the boy who allegedly stole a Puja [brass, initiation] set suggesting that if he has it in his possession it would be wise to return it." (President's Council Meeting, minutes 7/3/75.)

b) Upon information and belief a married couple experienced psychotic episodes and manifested irrational and bizarre behavior in the summer and early fall of 1975. This may have been related to the following excerpt from the minutes of the President's Council Meeting of 10/15/75.

The situation of Phil and Madeline Simon was discussed, and the Council agreed that they should be asked to leave the campus immediately. A note to this effect was drawn up and delivered to them by Campus Security. The Council felt it would be better for MIU if they left the state as well.

c) Another example of how a meditating community reduces crime:

**MIU PERSONNEL CHARGED WITH CRIMES** The Council discussed the policy of MIU with regard to volunteers who commit crimes. A recent incident involved the alleged theft of a bicycle from a paper boy by an MIU volunteer who works for Food Services. It was felt by the Council that because MIU is in the eyes of the public at all times, it should not be necessary to retain volunteers who have these kinds of social problems. If guilty he will be asked to leave MIU. (Minutes, Pres. Council Mtg., 7/16/75)

d)

The case of Gary and Patsy Wells was discussed. This couple has been asked to leave MIU because of unsuitable work and behavior... it was felt we should offer to financially assist them to get to their families in Wichita... (Minutes, Pres. Council Mtg., 10/8/75)

There were meditators who experienced serious breakdowns during and following meditation. MIU and the counselling staff usually opted for banishment in these cases, although their practices often triggered mental breakdowns. Many students who experienced severe and uncontrollable trauma from meditation came to me for assistance and counselling since

Jonathan Shapiro and his staff were punitive and hostile in their "therapeutic" approach.

Banishing people who have problems not only from the campus, but attempting to keep them out of the state [Iowa] through extortion, threats or intimidation is not unusual. In many cases, the problems are precipitated or worsened by TM-Sidhi practices and/or by activities of the TM hierarchy. Essentially they cause the problem, blame the victim for his or her breakdown, and then threaten them with injury or other means if they don't leave the state permanently.

17. The affidavit of Joanna Feinberg of 6/20/86 submitted to the USDC is so patently false and joltingly absurd that Mrs. Feinberg must be testifying falsely with scienter or guilty knowledge of its fabrication.

It is absolutely false to state that no claims were ever made about reversing the "ageing process," "perfect health," "purified nervous system," "personal enlightenment," or "prevention of misfortune or difficulties" in TTC introductory courses by any individual teaching under the auspices of WPEC- US.

This is directly contradicted by, inter alia:

- a) Scores of papers written by my students in a writing course. In a typical, non-cult college or university students might volunteer to write about "how I spent my summer vacation." At MIU they write about "how I achieved eternal bliss consciousness in ten easy lessons, and loved every ecstatic cosmic moment."
- b) Hundreds of conversations, interviews, term papers, class discussions inter alia, with students who took similar courses under WPEC-US auspices.

c) In the Spring of 1976, I took a course in Science of Creative Intelligence. (I was pressured into it by Steve Druker and Sy Migdal.) Basically I had to attend the course to retain my position as professor of law and economics although it had absolutely no relationship to my qualifications or competence in my teaching and research disciplines.

Not only were these claims about "personal health," *inter alia*, made, but the instructor, a young man, made the astounding claim in class that higher consciousness, achieved through regular meditation over a long period of time, would make the meditator impervious to the effects of a tornado (a major risk in this part of the country).

Most of the vague nonsense of "purified nervous system" (in fact everything Joanna Feinberg claims is not part of the course) I left unchallenged.

However, since there were about 30 young, very impressionable and gullible men and women in the class, I questioned him further. He literally meant that physically a person would be left unscathed if a tornado swept him or her away.

Several weeks later, about three or four in the morning I was awakened by noise and excitement outside of my dorm. A twister (and possibly more than one) was west of the campus in the direction of Ottumwa and clearly visible. The students were outside their frats (dorms) in their nightclothes to test their "supernatural" powers. No one was injured simply because the twister did not hit the campus. Nevertheless scores of students believed (I questioned them the next day) that somehow the meditation safeguarded them.

18. These experiences and myths perpetrated by the TM cult might appear humorous or silly, but in fact I saw many casualties from their irresponsible lies and deceptions. Teaching methodology, for example, is actually

indoctrination or brain washing and one of the very few (perhaps only) classes where genuine learning was attempted was in my classroom.

19. I have more than five (5) years family court law guardian experience and work with young drug abuses and addicts. In addition, I was involved in implementing a drug addiction program in Nassau County, New York. My observation and experience of some of the erratic and volatile "unstressing" (actually nervous breakdowns) on campus was similar to the reactions I've observed from people who had a "bad trip" or "freaked-out" from dangerous hallucinogenic drugs such as LSD.

20. In early December 1975, while the Maharishi was on campus, I spent a great deal of time trying to persuade him to adopt a more honest, less commercial, approach to meditation, the Sidhi courses, the curricula, the disguised religious element masquerading as a science, inter alia.

He was aware, apparently for some time, of the problem, suicide attempts, assaults, homicidal ideation, serious psychotic episodes, depressions, inter alia, but his general attitude was to leave it alone or conceal it because the community would lose faith in the TM movement.

21. Maharishi had a very cavalier, almost elitist, view about very serious injuries and trauma to meditators. His basic attitude towards the concealment of the religious nature of TM was: "When America is ready for Hinduism I will tell them."

22. The claims of flying and levitation in the Sidhi courses are more than just false and dishonest, and an ambitious, cynical money making scheme by a group of cosmic merchants. They are exceedingly dangerous to a small, but significant, percentage of people who believe this and uncritically accept these outlandish claims.

23. In his more subtle and very sophisticated way Maharishi Mahesh Yogi and his charlatanism is [sic] a far more destructive and dangerous cult leader than Jim Jones who induced more than 900 people to commit suicide in Guyana.

24. Based on specific and personal observations and knowledge, inter alia, there is no question, but that the Maharishi had prior and actual notice and knowledge of the detrimental consequences of some meditative and Sidhi practices. However, he made a conscious decision and choice a long time ago to make money, develop a world-wide network of TM-SCI-Sidhi programs, irrespective of the trauma he caused to many vulnerable and uninformed people who were willing to trust him.

The above 9 page affirmation by an attorney is the equivalent of an affidavit in New York, and is true to the best of my knowledge and belief.

[signed]ANTHONY D. DENARO

DATED:

July 16, 1986

Sea Cliff, New York

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[letterhead] Maharishi International University

OFFICE OF THE VICE-PRESIDENT

November 23, 1975

Dear Trustee,

I look forward to our next meeting of the Board of Trustees on January 31, and February 1, 1976, and hope that you will be able to attend.

At that time, among other business, we will consider the nomination of Paul Silverman and Gordon Aistrop as new Trustees. As you probably know, Paul

Silverman serves as the Chairman of Northcentral's Commission on Institutions of Higher Education, and was very influential in our gaining the status of candidacy for accreditation. (He met with our Board the last time he was here). Gordon Aistrop, whom most all of you know quite well, was in part responsible for our acquiring the campus in Fairfield, Iowa, and has been one of our strongest supporters.

Arthur W. Woeffle has recently declined the opportunity to serve as Trustee.

I am enclosing a copy of a memorandum sent to every faculty member regarding fund raising. After reviewing the same, I would appreciate any comments or suggestions you might have -- possibly at the time of Maharishi's visit, during which time we will probably all be together.

Next week an attorney named Tony Denaro [sic], who specializes in Grants and Proposals, will be joining our fund raising team and should be an extremely valuable addition.

Looking forward to seeing all of you in the near future.

Jai Guru Dev,

EDWARD TARABILDA,

Secretary

ET/cdg

Enclosure

ANTHONY D. DENARO

COUNSELLOR AT LAW

151 LITTLEWORTH LANE SEA CLIFF, NEW YORK 11579

ANTHONY D. DENARO, an attorney admitted to the practice of law in the State of New York, affirms under the penalties of perjury that I reside at 151

Littleworth Lane, Sea Cliff, New York 11579. .2. On or about August 1975 I was invited to the MIU campus in Fairfield, Iowa by Steve Druker, an attorney at law, who was Executive Vice President of, Maharishi International University. 3. I was hired as professor of law and economics, and began teaching in September 1975. However, I returned home briefly (Long Island) to complete travel arrangements, arrange to lease our house to tenants, and bring my wife to the campus.

4. Prior to coming to MIU I was a professor of law and economics at Hofstra University, Adelphi University Graduate School, and Cornell University School of Labor and Industrial Relations. I was admitted to practice in New York in 1964, and began teaching law and economics at graduate and undergraduate levels in September 1964.

In 1970 I was appointed Deputy County Attorney of Nassau County, and one of my responsibilities was to provide legal counselling to Nassau County Community College.

5. On November 21, 1975 I began work as Director of Grants Administration at MIU, and had overall responsibility for all of the grants and funding programs including WorldPlan Executive Council- United States (MYEC-US).

I was also legal counsel and reported directly to either Ed Tarabilda, Vice President of Legal Affairs and/or Steve Druker, Executive Vice President. In addition, I had a full time teaching schedule in economics and business law. Prior to coming to MIU I was initiated into the practice of TM.

My wife worked at XIU as an administrator and researcher, and we resided in Flat #108. I continued to work as a professor of law and economics until my last day on campus, July 13, 1976.

6. within a week, after reviewing tax matters and previously submitted grant applications to federal, state and private agencies (public and private) it was obvious to me that the organization was so deeply immersed in a systematic, wilful pattern of fraud including tax fraud, lobbying problems and other deceptions, that it was ethically impossible for me to become involved further as legal counsel.

## MIDNIGHT IN THE OASIS

After months of insularity with no one entering and few leaving Shankaracharya Nagar, the Butlins of Bliss as John Lennon called it referring to Butlins, the world war two army barracks that were converted into holiday camps for the British working class the listless hot days of the Indian spring brought an influx of outsiders. Business types from Apple Neil Aspinall and Denis O'Dell accompanied by a personal friend of both John and George, Alex Mardas, Magic Alex was head of the newly formed Apple Electronics.

Magic Alex, who we were led to believe he had the genius of both Marconi and Edison combined, he told us so himself. George had once confided that Alex was designing a solar powered electric guitar, which, I assumed would be groovy for afternoon concerts. He had been summoned to India by John And George and was to build an electronic device that he promised to be not much bigger than a trash can lid. It was to be made out of humdrum electronic parts available at the local equivalent to Radio Shack and he modestly claimed that when assembled the device would not only supply the power for the gigantic radio station, that was to beam out to the far corners of the world, Maharishi's message of Meditation, Peace and Love but would have enough of a surplus to light up the entire region. Amazingly all that had to be done was for the device to be assembled and then placed at a strategic point in the Ganges. A little far fetched, maybe but whether it was the long meditations or the mind bending hallucinates we had all only recently given up I'm only a little embarrassed to say that it seemed like a great idea at the time .

The TTC [TM Teacher Training Course], that was now winding down had gone swimmingly well. There had been one shock earlier in the course when Mia

Farrow's sister Prudence a classic aphasic acid casualty, had had what seemed to be a total nervous breakdown but now, miraculously it seemed, she had been made whole again, Prudence was as the course neared its completion a glowing beautiful woman, self confident and alert, a tribute to the restorative powers of TM. Soon she would go out into the world with the rest of us, the Meditation Jihad spreading the gospel of peace love and meditation.

Mia herself was due to return to the Ashram soon, to be featured in a movie that the Beatles were to put together featuring at length the bliss of meditation. She had left in Rishikesh happily a month before, with a rich Indian gentleman their plan was to visit the hippie colonies of Goa and Kathmandu returning at the end of the course. It was reported widely that the Beatles left Rishikesh because of some alleged dalliance that Maharishi had with Mia but this is patently incorrect and never surfaced until at least a year after the course ended when Mia, manipulative diva that she is, coyly batted her false eye lashes when ever asked about the alleged incident. Insuring that the falsehood would be kept on the back burner to be brought up and demurely put aside to be used again whenever a film was about to be released or a book published.

My next door neighbor in the Ashram was a feisty New Yorker in her late twenties who I will call RB. She was perkily attractive, very funny and at times combative. She would interrupt Maharishi with pointedly uncosmic questions during his lectures. She was as a lot of people on that course a recent meditator, one of the sudden influx of Beatle fans. It seemed to hit her all of a sudden that this technique was more a part of a greater Hindu Tradition than she expected. She was having trouble as the lectures delved more and more Hindu Philosophy. I believe she felt deceived by the movement.

She was still friendly but she became very negative toward meditation in general. She wanted so badly to just go home but her plane ticket was dated for the TTC end so she was forced to stay at the Ashram for weeks until the course ended. RB soon found a friend in Magic Alex, she had stopped attending the lectures weeks before, she stayed in her room with Alex as he made his plans for the revolutionary power pack. I could hear them through the thin wall huffing and puffing as they practiced their asanas late at night. It behooved both RB and Alex to get out of Rishikesh but he couldn't leave without losing face. Magic Alex was under some pressure from his friend/bosses to actually produce something. If he was to stay in Rishikesh he would be exposed as a fraud. The familiar smell of very happy herb would sometimes waft out of the open door, and their behavior was becoming notorious especially with the older establishment meditators like Walter Koch, Nancy Cooke and the newly arrived president of the SRM Charles Lutes.

Charles Lutes had flown to India when Nancy Cooke told him of the plans Maharishi was making with Apple to make a movie with Maharishi as a co-star. Charlie had already a prior arrangement with Maharishi to make his own Maharishi movie with a film company put together by long time meditator Paul Horn. In Charlie's mind the Beatles would take second billing to the Maharishi and he would decide who made the film it was to be Bliss Productions.

The Beatles of course were the biggest thing since the parting of the Red Sea so this perhaps not the smartest business decision ever made but it certainly put all of those damned hippies in there place. While he was at it he'd clear up the mess with the openly pot smoking whore RB. It mattered not a whit that The Beatles were under contract to make a movie at the time

and couldn't appear in Charlie's movie or that RB was kept a captive of circumstance. Charlie had spent too much time with his nose pressed up against Maharishi's window waiting for an audience as the Yogi spent all of his time with the Beatles. A cynical person might think that Charlie was jealous! Charlie was asserting himself running the show again, it was after all his organization.

John and George the only Beatles left in Rishikesh were more than a little pissed when the advance crew from Bliss Productions arrived suddenly at Shankaracharya Nagar. Charlie could be a buffoon at times but he had chutzpah. How could he expect the world's biggest act ever to roll over and be bit players in a movie which profits would only serve to enrich not the movement which they loved but simply whoever owned the production company. John and George stayed in their rooms much those last few days craftily avoiding the film cameras.

It was getting stiflingly humid both day and night, we could no longer rely on the respite of the cool evenings breeze that came down from the Himalayas along the Ganges gorge. The cool air would bring out the meditators and Shankaracharya Nagar usually silent in the day would fairly bustle from twilight through to Maharishi's seven o'clock Puja and lecture. This particular night was sickeningly hot, the power had gone off toward the end of Maharishi's lecture, perhaps an omen for what was to follow.

I stayed up late with my friend Sarah and Brahmacharya Rhaghwendra chatting about this and that and watching the reflections of the stars shimmer in the Ganges below us. We both loved Rhaghwendra he was one of Maharishi's top aides and was the liaison between the impatient Westerners and the more dilatory Indians. He was our friend and soul mate, tremendously spiritual yet absolutely outlandish. He was a little saddened

because he knew of the move that was going to be made to oust RB from the ashram. He didn't condone her behavior but RB was one of our group of friends, he knew she was having a hard time adjusting, he respected her feelings on was essentially a religious/social issue.

It started to rain. I walked back to our bungalow with Sarah. It was pitch black but RB's door was open I could see RB and Alex in the room their shadows dancing elastic in the candle light. One of the Indian kitchen boys was arriving at the same time. I knew he was coming for RB but I couldn't bring myself to tell her. I went to sleep.

I was woke by Rhaghwendra it was still dark in the very early dawn, I was to go down to the dining area and find the cooks to make tea for some guests who were leaving. It was a little startling to see Cynthia, Patty, Jennny (Patty's sister) and RB standing around in the cool morning air.

Sitting in the open dining area in deep conversation were John, George, Magic Alex and Rhaghwendra, Tom a B-movie cowboy actor and RB's ex-boyfriend sat to the side. It wouldn't have been unusual except that the simple Indian clothes were nowhere to be seen all instead all were dressed in stylish pop star clothes.

I noticed Cynthia had been crying. nobody looked happy. Patty and Jenny smiled meekly. Rhaghwendra the lovely man wore the gray ashen mask of the defeated. I noticed Maharishi sitting alone on a rock just outside of his garden the rain the night before threw up a light mist giving the scene a theatrical effect. Rhaghwendra told me that something had happened, there had been meetings all through the night, that John and George were upset and that Magic Alex was insisting that they all leave. Which of cause they did. Rhaghwendra was given the job of transporting them all to New Delhi, they were very upset when they got into the several taxis the girls were sobbing

still trying to persuade them to reconsider, they were fighting back tears as they drove away. They started filming the Maharishi Movie that morning. I have read only two accounts of this incident: one by Nancy Cooke Herera who manages to place herself as usual in the center of this incident. She has the Beatles leaving in the afternoon and places all of the blame on Alex and RB. Deftly skirting the issue that it was she herself that persuaded Lutes to intervene with his movie. The other was written by Cynthia Lennon where she described accurately most of the events but doesn't mention the movie machinations which were equally important. It is interesting to note that both think it unlikely that any type of [sexual] assault took place.

I obviously can only speculate on what actually happened between RB and Maharishi. It did seem that there was a convergence of needs that conspired to manipulate what appeared to happen. I am very aware that especially back in 1968 there was a knee jerk reaction to disbelieve the woman, to stab her with her own sexuality. Lutes wanted the Beatles out; he wanted his movement back and as important he wanted his own movie made, did he have an interest more than an aesthetic one in Bliss Productions. Did Nancy have an interest? I know she wasn't above letting her son Rick (the original Bungalow Bill) profit from taking exclusive photos around the Ashram. RB was deeply frustrated by not being able to go home. She was also under the influence of the Svengali-like Magic Alex; would she have made something up if it assured her her plane ride home? She did get her plane ride home.

Were John and George upset about an alleged flirtation or was it the movie business that really upset them with Alex providing the coup de grace? Would it be in Magic Alex's best interest to have the Beatles leave Rishikesh? Why does Mia Farrow, knowing that most people think that she was the mystery lady who caused the Beatles to give up meditation, continue

to this day to confuse the issue by lying by omission she had left Rishikesh months before this incident took place.

I did not see Rhaghwendra for three days only then did he tell me the story, nobody else in the ashram knew until the course moved to Kashmir when I believe RB's ex-boyfriend Tom phoned a few people and told them.

Rhaghwendra who knew all was forced out of Maharishi's inner circle which broke his heart he cried for days.

## **Marcy's Story**

by Marcy Greene

In April, 1995, I became deeply involved with Don. We knew each other for over 4 years through mutual friends. After Don separated from his wife we began to spend time socially. Despite differences we complemented each other and our relationship evolved. At present we share a life that is rich, stimulating, and traditional. Last June for my 46th birthday Don offered to pay the \$1000 fee for me to learn TM. He prefaced his offer by telling me that if there was one thing in the world that he wanted for me, it was TM.

It caught my attention for many reasons. Most people I know would want me to quit smoking. In fact my smoking was an obstacle for Don initially. I knew Don to be a frugal person and \$1000 seemed like a great deal of money to me. Don told me that he was a TM teacher although he had not instructed anyone in many years. I didn't understand why he was unwilling to teach me for free. He had much to say about MMY's desire for everyone to learn TM, how it is universal, natural, good for everyone, simple, etc, along with all the scientifically proven benefits, yet he was never able to really explain why people needed to pay \$1000. Finally, he said that he just hadn't taught in a long time, didn't have time to study his notes, and didn't have a problem with the \$1000. From the onset, I was unable to connect this simple, totally wonderful practice with this totally outrageous \$1000. For me MMY and the movement lacked some kind of integrity. It is a fact that I would not have paid the money but I did accept Don's gift.

During the time Don and I were getting to know each other, he spoke a lot about TM and the teachings of MMY. I knew nothing beyond the early involvement of the Beatles. It all seemed reminiscent of the 60's which was a

pull for me. I had much respect for Don's intellect and the positive impact he claimed TM had on his life for the past 25 years. He's a practicing clinical neurophysiologist and not someone I view as a crackpot. Although most of the "science" and "philosophy" seemed silly, unrealistic, and narrow, I often thought that I must lack the intellect to "get it". I mostly listened because early on, I realized that the answers to the questions I asked were unbelievably unsatisfying and left me feeling frustrated and angry. I became quickly turned off by sentences which start with "MMY says . . ." and there were many.

Don received a Ph.D. from MIU, played a key role in the building of the domes, went on lots of courses, had all of those secret advanced techniques, has a brother with the same credentials, and was married to a TMer. He seemed to have infinite knowledge of Hinduism, although he didn't call it that. Ironically, although Jewish, he knows nothing about Judaism to the extent that he had never seen the diary of Ann Frank. This was the complementary piece I was to provide and Don assured me there was no conflict. TM, of course, is not a religion.

I am a "child of the 60's" and always prided myself on my open-mindedness. I have utilized alternative medicine and have practiced deep breathing and relaxation meditations. My B.A. is in soc/anthro. I've always been interested in other cultures. I am, however, fundamentally Jewish. I am a serious student of the Holocaust, provided my now 22 year old daughter with a private Jewish education, and would not have become seriously involved with a non-Jewish man. I am not religious but . . .

The man who would instruct me is also Jewish. In fact he was a cousin of my former husband. Don explained that John was living with his parents to help them with the family business. John is in his mid 40's. Previous to this he

had been on Purusha which is some kind of celibate, monk-like branch of the TM movement. My former in-laws had always spoken of the "poor parents" of John who was "involved in that TM stuff". Actually one of John's brothers and a cousin are also involved. His parents, however, and another brother, are traditional Jews. I had been to their home for family occasions and remembered it as being filled with Jewish books, art objects, etc. Because I didn't understand the destructive nature of TM and I was familiar with John's "Jewish home", I did not feel unsafe or strange. He came to my home to deliver the first 2 lectures and the next 5 meetings were at his parents' home. I had never met John at family functions and was immediately struck by his lack of color and vigor. He was "dressed up" which is a big turn off for me. I still wear jeans and tee shirts. He was humorless, stiff, and his delivery was flat. In fact his affect was flat. What struck me was that he used the exact same words and examples that I had heard from Don. What I had believed to be Don's own feelings and opinions were being delivered word for word in this intro lecture. I can tell you that I remember nothing about those two free lectures. It was very boring and I felt like I needed to get up and drink some water just to stay awake. I did that. Because of the frustration associated with "questioning", I didn't question. Rather I made a decision to learn the technique and just not get into the rest of it. I thought that it would not be harmful to meditate regularly and perhaps it would be beneficial. I looked forward to actually learning the technique, and considered the rest to be a big waste of time. When John and I spoke about what led me to TM, I told him it was Don's praises. I also remember telling him that my life was good, that I don't see any big problems, and that I was not really seeking anything. I told him that I practiced other relaxation techniques and was willing to practice this one instead.

I remember being a little put off by the description of the initiation ceremony, "pagan" I thought. Still I would not be asked to participate beyond bringing a handkerchief, fruit and flowers. I was told that a picture of MMY's teacher would be displayed. I decided to be open minded, and just "go along with the program." Don believed this to be very valuable, had paid \$1000, and I didn't want to disappoint him.

I believe I will never forget John's parents' home, walking through the kitchen, and waiting in the living room. Although John had displayed TM books on the coffee table, they were overwhelmed by the "all things Jewish" surroundings. Then he motioned me into another room. It was a small incense filled den-bedroom where my eyes were instantly drawn to a table/altar. It was not unlike what had been described, but the impact of actually seeing it and being there was intense. I was profoundly uncomfortable with this "whole other world" I had entered. Still I remained and tried to appear "calm". As I watched this young Jewish man bow down to this graven image, I was literally sick. I felt my heart beating faster, and I could barely repeat my mantra when that part of the ceremony began. It's difficult for me to describe what I was thinking or feeling, in fact my memory is unclear. I believe I was desperate to escape into the mantra and meditation in order to rid my mind of what I believed to be the most hideous act of betrayal inflicted on one Jew towards another that I have personally experienced. Although Don was not from a religious home and knew no better, this was not the case with John and I knew that. It was difficult for me to look at him. During the rest of the time we spent together, checking, watching old MMY tapes, etc., I only answered his questions "the right way". It was clear to me that this "checking procedure" was some form of hypnotism. Although I did decide to practice the technique while I was at

home, I did not really meditate in John's presence after the initiation ceremony or subsequent checkings during the rest of the instruction, and did not indicate to him that I had any problems. The meditation experience I did have after the ceremony was nothing unique and had experienced that "feeling" with other techniques, so I did not feel that it could be dangerous. I did make a decision to never go back to be "checked" or to ever become involved with the TM movement or advanced teachings.

I did not want to disappoint Don so I did not tell him about my negative feelings initially. I told him only that the meditation experience was not unique. I felt badly about his \$1000 and questioned my own "small mindedness" and religious bias with regard to the ceremony. The meditation was something we shared, although not really. Mine was 20 minutes twice a day. Don's was much longer, more involved, and included listening to tapes that were in Sanskrit. He also practiced a "technique" around noon every day. It was not natural for me to practice this "ritual" even for 20 minutes twice a day. It made me feel listless and drowsy. Sometimes I would fall asleep; sometimes I would look at the time every couple of minutes; sometimes it was OK. Because Don's "program" was so long, I still had to wait for meals, etc. He would often fall asleep during the later meditation.

Last summer we took a car/camping trip across country. That's when I started to notice negative and destructive elements of TM. Up until that time I had largely accepted Don's assessment of the positive effect of TM on his life. You really have an opportunity to get to know someone on that kind of an extended trip. He talked about how he had learned TM while he was a student at MIT and not in good shape, eventually ending up at MIU with a wife. Then he went on all of these courses to India, Switzerland with no money and spending months at a time away from his wife, having little

connection to his family, but wound up with his Ph.D. from MIU. The events he described to me as good times or normal events and steps towards enlightenment positively horrified me. My questions were no longer geared toward TM philosophy but rather the degree to which his life had been controlled by MMY/TM.

Don always differentiated between TM/teachings of MMY and "the TM movement". He claimed little involvement with the movement since leaving MIU 10 years earlier. He was critical of the Natural Law Party and talked about problems with m ayur veda because it was unable to make the same demonstrable claims as Western medicine. This kind of thinking was consistent with the critical thinking he applied to everything except TM/MMY. In the same sentence however he would restate his unwavering belief in TM/MMY. It scared me because I was aware of a change in his face; almost like a wall came down whenever I would probe or question something beyond the superficial. During the course of our relationship this was our only consistent source of strain. I tried to leave it alone but could never maintain my silence for long. It struck me as odd that even during a month long camping trip when we moved almost daily and put in long hours on the road that the priority was maintaining the meditation schedule. Experiences that made me impatient with this chore were many. I remember arriving at Pfeiffer State Beach at Big Sur, California. I spent much happy time there during the late 60's and hadn't been back since. It had been a dream of mine to return. We arrived in time to meditate. I fought back the tears as I closed my eyes on all this overwhelming beauty. I didn't want to "settle my mind" but wanted my mind and senses to totally "indulge". This may sound like a stupid little thing, and of course was only 20 minutes, but it made me sad and angry at the same time. I was not able to see this as "natural" or "good"

in any way, still I did close my eyes. The other extreme was when we camped in the desert. I hated it there, heat, stillness, etc. Don always went to great lengths to make me comfortable, pillows, shade, etc. Still meditating in the heat and stillness of the desert made me feel like I was suffocating. Other roadside and campsite meditations were less dramatic. The outstanding feature was the rigid adherence to the ritual and how food, sleep, and activities were planned around it.

I practiced TM for less than 2 months and figured I just hadn't found a "place for it". I also reasoned that once we got home, I could fit the 20 minutes twice per day practice into times that were comfortable for me. In addition I made a decision to alter the times because I observed something that was scary with regard to Don's practice. I became aware that Don seemed to "change" when his afternoon meditation time approached. Sometimes he became irritable, got a headache, or was sleepy. He always said that he'd be fine after his meditation. In fact meditation was the cure for colds, flues, headaches, bad moods, etc. What I can say for sure is that Don had a difficult time keeping his eyes open when meditation time approached. I picked up on the urgency to pull off the road and meditate. It scared me and I reasoned that I could avoid this "habituation" by varying the times of the day that I would meditate.

For the next few months our relationship deepened, our affection for one another is obvious to everyone who knows us, there are and have been from the beginning so many positives that I would have no problem listing them. In fact I'd have no problem listing Don's positive and endearing qualities. Although Don did tell me that he did not grow up in a religious home and in fact, outside of any Jewish community, I did not really "get it". Still he continually expressed his appreciation of my commitment and knowledge

of Judaism and said that it was a much valued missing piece for him that I could enhance. We plan to go to Poland in November followed by a trip to Israel. This is a huge step for Don who never allowed himself to even watch Holocaust films or in fact deal with anything of an unpleasant nature. He seemed to grow and change in many ways. This is why I always felt so guilty and uncomfortable about my thinly veiled attacks on MMY and TM. The closer we became, the more Don shared, the more afraid I became about the seriousness of his devotion to MMY and his teachings. It got to the point where he told me early on he made a conscious decision to trust and believe whatever MMY said. My fears included the possibility of MMY somehow "summoning" Don to some far away destination for some undisclosed amount of time. Don had previously described his frustration while working on his Ph.D. because professors and advisors would "take off" without notice in order to be with MMY. Although Don had not been involved with the movement for 10 years and promised that this would not happen, I believed that Don's unwavering loyalty to MMY would always prevail. During one of our heated discussions, Don told me that even if MMY proved to be a fraud, he would consider the techniques valuable and would continue to practice them. Whatever problems I had with the canned answers, secrets, etc., I continued to meditate as Don suggested. It appeared that Don would "allow" some discussion but would suddenly become profoundly sleepy. He would often just close his eyes or yawn. As time went on, any time we talked about TM/MMY I could see this "wall" come down.

I received a TM flyer in the mail announcing a videotape of MMY being interviewed by an Israeli journalist with regards some current project in Israel. I wanted to see it but was not willing to go to the designated location with the other TMers. Don in his capacity of "governor" was able to borrow

the tape for me. Don was working so I watched the tape. The format was the same as the ones I saw with John, my TM teacher: MMY complete with love beads and flowers, cross legged, and an audience filled with adoring followers. There was a "panel of scientists" dressed in suits. They all spoke in the same monotone and had the same lifeless expression, a frozen half smile. This "interview" was a set of obviously prechosen questions that gave MMY an opportunity to say all the "same old same old". In addition, he indicted the Israeli government for their failures and criticized the Kaballah as lacking the perfection of the veda. If that wasn't bad enough, I watched this Sabra (Israeli born) woman batting her eyes and almost "swooning" while agreeing to take MMY's offer of "salvation" to the Israeli people. I was very upset and wanted Don to watch the tape. He saw some of it but never did finish it or "see what I saw". Then the tape had to be returned. In retrospect, I believe I stopped practicing TM after I watched the tape. I closed my eyes but didn't use the mantra. Most time was spent checking the time.

No matter how I tried to silence myself, I eventually started a discussion about TM. We went out to lunch one Saturday, and I asked Don "How many mantras are there?" I already knew that the exact number would be a secret but I did expect that he would say something like "300" or "100". Instead he looked at me very coldly and said "That's private." I was caught totally off guard by the way he said it. In the past, Don demonstrated much "tolerance" and really tried to say "something." He always spoke kindly. In all fairness to Don, he did "catch it" and quickly tried to say something like "I only know how many mantras I was given." I tried to catch my breath. It felt as though I had been punched in the stomach. I was not accustomed to Don slamming a door in my face. I think I asked a few stupid questions like "were you given 500 mantras or 50 mantras?". It was very uncomfortable. If I had missed it before,

it was now painfully clear that Don was loyal to some kind of "code" and boundaries were clearly drawn. We went on with the day which included a movie. After the movie we came home and Don set up his computer screen. He had been introducing me to the Internet. Until that day I had been "techno-phobic". For some reason, I clicked into TM, then TM-EX and TranceNet. I will never be able to adequately express my gratitude. There was not one problem I had with TM/MMY that wasn't echoed over and over again. Whatever I had imagined was worse, much worse. The impact of the 16 mantras being the names of Hindu gods caused me to feel profound guilt and shame. What flashed before my eyes was my family members, dead and living, all part of the proud Jewish continuum. I thought about how my Yiddish speaking grandmother might feel about me invoking the energy of a Hindu god. I thought about my daughter who is married to a Belgian Jew who she met while living on an Israeli kibbutz. I felt "dirty". I thought about John, my TM teacher from a Jewish family, and all the admonishments with regard to Jews knowingly leading other Jews astray. I will never erase the image of John bowing down to the picture of MMY's dead teacher. Once I saw a translation of the puja, I was "stunned", not however too stunned to read on. The information was overwhelming and Don agreed to print it out for me.

If I remember correctly, Don was not able to "stick with it", became sleepy, and at some point went to meditate. For the next couple of days I read, cried, raged, and spoke to a rabbi. Needless to say I did not meditate again. I went to the library and took out books about cults. I continued to read all the printouts from TM-EX and TranceNet. Although I didn't know about a lot of the bigger parts of TM, sidhis, yogic flying, advanced techniques, other secrets, it was clear that Don did. The more I read, the more I wondered how

this brilliant man could buy into all of this. At some point, early on, I was able to understand how this happened. Because he had always maintained total ignorance of Judaism, I did not blame him for misleading me about the nonreligious claims of TM. I won't get into Don's process or pace of letting go of TM. The point is that he did. Although he didn't "get it" right away, he absolutely "got" my pain. My belief is that once he read the first item of information, the exit process began. We attended a CAN meeting and met other people. The stories were not about TM but everyone had the same story. We got more books, continued to seek information, and talked to CAN members. We borrowed a Margaret Singer tape.

Part of my daily routine is a workout at the health club. I work out at our local Jewish Community Center (JCC). Although I have never been religious in terms of practice and ritual, the community aspect has always been important to me. One day, I received a flyer from the TM organization that announced an upcoming lecture about m ayur veda by Dr. Edwards Smith scheduled to be given at the JCC. I couldn't believe it! I was aware that they had an upcoming "health and wellness" series for the spring, nutrition, stop smoking, etc., but I couldn't find anything about this particular lecture. I called the center and spoke with the young woman who set up this series. She told me that the lecture had been scheduled by the director of the Phys. Ed. department. Yes, she knew about the "TM connection". I voiced my concerns and she said that Bob, the director, would return my call. He did. He told me that Dr. Smith's lecture was originally scheduled at the Barnes and Noble bookstore. They cancelled and somehow he was asked if Dr. Smith could speak at the JCC. He told me that he knew many positive things about TM but wanted to meet with me to discuss my concerns. Before our appointment, I called a couple of members of the board to express my

concern. The woman who originally took my call and Bob, the Phys. Ed. director, met with me. I had all my printouts, CAN information, reprints of articles, etc. There was something in Bob's manner, lack of affect, "noone's home" look in the eyes, etc. You guessed it, a 23 year TMer. Because I was pretty "well read" I knew not to step into the closed system in order to make my points. Fortunately as a member of the center, he was forced to "give me my say". He remained stone faced, and when the other woman read the mantras, puja, and description of the yogic flying, TM descriptions of yagyas, etc., it was obviously enough to determine that m ayur veda might not be consistent with the goals of the JCC. The lecture was cancelled. However, when I returned to pick up my materials, it was clear that this woman did not understand the destructive cult dimension at all. I suggested that we have a Cult Awareness Day, as cults claim a disproportionate number of Jews. Hopefully this will happen as part of the Health and Wellness Series in the fall. I loaned her Margaret Singer's tape as an example of what I have in mind. As a P.S. to this, Don called a prominent rabbi with regard to this lecture. A board member returned his call, a lawyer who learned TM in the 70's. He stopped and really didn't see it as a serious problem. Although he called Bob about pulling the lecture, it was more on the basis of something "controversial" rather than TM is a destructive cult. I spoke to my new friend from CAN who tells me that this is common.

I received another TM movement flyer that offers \$25 off residence courses for anyone who can bring a new person to TM. They suggest leaving flyers about the free lectures in health food stores, etc. Don and I plan to design our own flyer including mantras, and will display them anywhere I see the TM stuff. If I can "enlighten" one person, I'll be happy.

Don and I share a good life. We continue to read, talk about the cult stuff daily, and participate on the Internet, because it is very important. We laugh a lot now and we don't keep any secrets. Don looks so clear and bright. We both have a lot of energy and enthusiasm for life. It's good to get excited! We eat and sleep when we want. I am back to my "normal" state, which is to be passionate and free. It is astounding how profoundly effected and uncomfortable I was for the short time I practiced TM. I can appreciate the courage and strength it takes to "start fresh" while at the same time struggling to overcome the past. It is a joy to watch Don "come to life". Yes, information is freedom. To this I add "Secrets keep people sick." In gratitude for all the information, I offer my story, no longer a secret.

Marcy Greene

## Don's Story

by Don Krieger

This is a response to the CAN thread which was cross posted [on Usenet]. There was a good deal of discussion about reports of psychological problems documented at TranceNet. Someone pointed out that these problems are rare. I wish to put two related things together:

(1) From day 1, TM has been touted as without, absolutely without negative side effects.

(2) Although most TM meditators have not experienced the catastrophic negative side effects documented at TranceNet, a large proportion of us have experienced "unstressing" of various intensities.

Unstressing is a negative side effect, as is the spaciness and exaggerated emotions experienced on courses, the inability to make rational decisions, etc. It doesn't matter that TM provides an explanation for these things. They are real, they are negative, and they are clearly recognized by all teachers of TM. It is a blatant lie to on the one hand say that TM has no negative side effects and on the other to have a set explanation and "remedies" for unstressing or to instruct people at the beginning of a rounding course that they are not to make any decisions during the time they are on the course. Its "natural" to have sex, to make rational decisions, to not have tremors, to not shout or twitch or hop on one's butt when sitting comfortably with the eyes closed. TM interferes with "natural" human function. These are negative side effects which are white washed by deception.

The amazing thing is that people believe it (including myself for 28 years) and keep coming back for more. It's not good to get lost in the details of an argument and fail to see the obvious. TM is not all good. It can only be seen

as such by someone who knows anything about it if they are systematically deceived - and they must participate in the deception themselves. I certainly did, because my investment was so great, not just in time and money, but in hope. I didn't think I would grow old, sick, or die. I thought that the day would come when I would feel no pain, emotional or otherwise. In return for this unworldly and foolish hope, I paid by constraining my way of life to allow for twice daily long periods for TM and sidhis practice. I paid by seeking low excitation at all times, by avoiding excitement, and in so doing missed out on the joy of life for decades. It's good to be excited, to have ups and downs, to live as a fragile human being rather than as an aspirant to godhood.

The time came when I lost hope of gaining enlightenment. I became unable to satisfy myself with the answers with which I was trained, for example the idea of unstressing applied to a long term meditator I know with serious psychological problems. Or the explanation of why maintain the purity of the teaching when the mantras and other details about TM were posted on the Internet and actually have been in the public domain at least since the TIME article in the late 70's. Or the explanation that TM is not a religion but that every time I repeat my mantra I was thinking: "glorious glorious Saraswati, I bow down." Or the explanation that the new meditator is only asked to witness the puja, but the new meditator must bring several items to be used in the puja, is invited to accept and hold a flower during the ceremony which is taken from him/her at the end and offered to the picture of MMY's master. The new meditator is then invited with a gesture to kneel before the picture of MMY's master. Of the 400 I have instructed, all have followed through with all these things except 2 who did not kneel, and one of those was a child who clearly did not understand the meaning of the gesture. Or numerous other

explanations which, in the face of common sense, are clearly bullshit of the most infantile sort.

One day, my friend Marcy asked me, "How many mantras are there?" For the thousandth time on being asked a question in this area I became uncomfortable and for the thousandth time I said that information is private." This is the kind of secret which I held dear and from which I suffered in my relationships with those from whom I kept it. It was a simple pure question. My unwillingness to say "less than 50" and my loyalty to a foolish secret over her caused her immense pain. Later that day she found TM-EX on the Internet complete with mantras, etc. She expressed with passion that she felt that this was assault on her Judaism. It was clear that, in her eyes and in the eyes of any Jew who had not been totally assimilated as I had that I was lost to Hinduism. I was tainted and had led her to be tricked into a practice which she absolutely would never have considered had she known what she now knew. I was sick with very real justifiable guilt. My "simpleinnocent" faith in TM had caused her very great harm. I became unwilling to ever again answer those questions with the pat answers I had been taught.

But what of my own TM and sidhis practice. I did not want to give these up. But I had to and did within a week. Because the answers no longer satisfied me, the whole closed system of logic which supports TM unraveled. I experienced considerable superstitious fear: What about my hopes for enlightenment and perfect health? I decided that even if the yogi was right, I was willing to give these up. What about my invoking a Hindu goddess many times each day for decades? What would be the nature of the spiritual warfare to which I was assured by others I would be subjected? Again, I decided, so be it, come what comes. What would I do when I felt tired or

overwhelmed? To where could I retreat? And with this one I became acutely aware of the extent to which I had depended on TM to live my life and how much I had missed because of it.

Our dictionary defines enlighten as "to free from ignorance and prejudice, to inform." This is what the information to which I was subjected via TranceNet, TM-EX, etc., provided me. And it only took a few weeks.

In 1981, I went to India for the Vedic Science Course. There was a period when I lived in a tent in the New Camp, just inside the Ring Road. I was absolutely penniless, had eaten nothing but toast, catchup, tea, and ice cream (occasionally provided by the course) for months. I was very thin, weak, bored, and miserable. My wife was sent back to the USA against her will 3 weeks before me. There was no warm water at the showers. I thought I was one of the fortunate ones of the ages. I just got back from Hawaii and am having the time of my life.

Stop quibbling over logic and assaulting John Knapp's integrity - He and others like him saved my life. And stop deceiving yourselves. You could spend the rest of your life as you are. I could have spent another 28 years in thrall to my fears, meditating 3 hours a day, shivering every night, twitching every day, kowtowing to the movement upper crust hoping for another opportunity to see the great man in person, feeling overwhelming sleepiness every time someone tried to tell me something I didn't want to hear, unable to concentrate when I read, unable to feel pain or respond in a human fashion to others, unable to be a part of my family, unable to pierce the deception upon which my life was based. Virtually every idea, belief, understanding I have I must reevaluate. They are all based on the theory of life and creation which is promulgated by the yogi. And this is not my theory, nor my religion. I am an American Jew. I no longer seek personal salvation,

nor escape from the life I lead today in favor of the promise of enlightenment someday, Hindu style. I seek to live to the full, to make a substantive contribution to my family, my workplace, and my community. Those Hindu values from India don't cut it for me. And why should they?

Read everything you can that's out there. Read about cults, independent studies on TM. Maybe you'll hear something. The TM system of logic is closed. Step outside of it. Ask questions and listen to the answers, not with the idea of answering them from within the system, but rather with as open a mind as possible. Clinging to the closed system of logic is an act of fear. No matter how many points on which I was forced to give way regarding the scientific research, the weak explanations of TM as a religion, the puja, etc., I always clung to the idea that TM and the sidhis have helped me, my practice is mine, and it doesn't matter about the other stuff; I'm going to continue with my personal practice.

Don't read this and other posts as if you are going to war. It's just information. I'm not selling a technique for \$1000 or a course for a whole lot more, nor is John Knapp. There's no deception here. This is my story and the insights I have to offer from it. I'm alive today and I was damn near dead. Take a look at your local TM teacher, particularly if he's a member of Purusha. How's his color? Would he look out of place in a coffin? How about you? Can you fly? How long have you been meditating and are you enlightened? or even close? I'm not and I was at it for 28 years, a teacher for 21, a sidha for 19. And I was using a good percentage of my full potential when I started. I use less today, I think largely due to the long term effects of TM. But some of my capabilities are returning now that I've stopped: my memory, my ability to tolerate mild discomfort, my ability to sustain alertness when criticized or tired, my ability to think critically about TM.

I see that this came out to be a bit more than I expected. So be it.

Don Krieger

Don answers critics of his posting:

Thanks for your note.

A couple of things:

Although I do take responsibility for my errors, I certainly did not make TM into a cult. It is recognized as such by every authority I have read, is often mentioned in the same sentence with the Moonies, Scientology, etc., and fits the criteria of a destructive cult cited by every author I have read. TranceNet has no prescription for people like me, but the experts do: "Tell your story. Read everything you can find." That is what I am doing. About continuing for 28 years rather than 28 minutes, interesting and good point. This question is asked about countless things, "Why didn't you just stop?" Part of the responsibility is mine; part is on the deception and mind control practices of the TM movement.

### **TranceNet: Joe Kellet**

#### **A Simple, Natural, Relaxation Technique?**

I'd like to relate a few of my adventures from my years as a TM meditator and teacher.

## **PART I: SOMETHING GOOD IS HAPPENING!**

At TM introductory lectures no mention is made that there could be any unpleasant experiences associated with TM. True to it's nature as an "esoteric" teaching (a teaching with many hidden levels of indoctrination), TM keeps the fact of possible negative experiences from the student until he is already past the first level of initiation. Only after initiation, on one of the "Three Nights After Initiation," is the concept of "unstressing" introduced.

TM doctrine teaches that all (absolutely all!) personal difficulties and restrictions are caused by "stress," which is some "abnormality" in the "nervous system." If we could free ourselves of stress we would be able to experience "pure consciousness" at all times. That is, we would be in "Cosmic Consciousness" (CC) and would be blissful and would effortlessly perform "spontaneous right actions" at all times. Furthermore, these "right actions" would enjoy the "support of Nature" and would therefore be successful. This is the "normal" state of life that would be enjoyed by all people if only the "stress" weren't in the way.

Notice, by the way, that we just said that this "simple relaxation exercise" is supposed to produce people who are morally perfect, people who will "perform spontaneous right action" in everything they think or do. Also they will receive "support" from something called "Nature." Yet TMers deny to the public that theirs is in any way a spiritual or religious teaching.

This is one example of the fact that TM is an esoteric spiritual system where the full truth is revealed in degrees only as one becomes more deeply indoctrinated. Students are told in the "Three Nights after Initiation" that a mere "twenty minutes twice a day" (20x2) of meditation is enough to produce CC. This is a deliberate misrepresentation of actual "insider" TM doctrine. MMY told us on Teacher Training Course (TTC) that mere 20x2

meditation would not produce CC, but that we should continue telling people that it would. Only long "rounding" (see below) courses could produce CC, he said, but once we got people doing 20x2 meditation then maybe they would come to longer courses so we weren't really lying. This is an example of TM-style "spin doctoring" directly from the Master.

This is also an example of how people are deceived about TM doctrine even after they are initiated. As a teacher I frequently lied to people "for their own good" because "they weren't ready yet" to receive the full truth, and so did my friends who were teachers. We didn't think of it as "lying." We thought we were giving the people as much truth as they could handle. We thought it would be wrong to tell them more than they could handle since they might "misunderstand" and not start or continue with TM, which would be bad for them.

We did a lot of "spin doctoring." We deceived people by deliberately using words that would be misunderstood by the audience. We said "TM is not a religion" even though we knew that insider TM doctrine as a whole was incompatible with all major religions (including mainstream Hinduism in large part). But we didn't think of ourselves as "lying" because we were mentally using a very restrictive definition of "religion," using the word to mean something like "an organization that demands faith in a doctrine." Even though we were teaching doctrine incompatible with other religions we weren't demanding faith so TM was "not a religion." We ignored the fact that people could be and were kicked out of the Movement for openly disputing TM doctrine -- we didn't consider this as "demanding faith," rather it was "protecting the purity of the teaching."

But I digress. TM doctrine declares that the "deep rest" produced by TM is the answer to this barrier of stress that is keeping us from CC. Stress is only

removed by rest. The rest of sleep is supposed to be able to remove casual, surface-level stress. However, the rest of sleep is insufficient to remove the deeper, more serious, more obstreperous stresses "deep in the nervous system" that are keeping us from being morally perfect, happy, and successful.

TM doctrine says that only by experiencing the much deeper rest of TM can these deeper stresses be removed. Since this involves a physical purification of the nervous system there can be physical and emotional experiences associated with this purification ("we all know how emotions are affected by our physical state"). These experiences can be pleasant or unpleasant, but the quality of the experiences is completely irrelevant. The only important thing is that stresses are being removed and we are closer to our goal of CC and even higher states of consciousness (including "God Consciousness" (GC)!). One is just supposed to ignore the experiences associated with "unstressing" and "return to the mantra." The whole thing sounds very innocuous as presented in the "Three Nights after Initiation."

What one doesn't hear about on these three nights of post-trance indoctrination (more on this below) is the concept of "heavy unstressing." A meditator usually only receives doctrinal instruction regarding heavy unstressing on "residence courses" where one goes off for several days of peace and quiet plus the opportunity to meditate more than just 20x2. There he may learn that if a major stress is released there can be negative physical and emotional experiences long after the meditation is over.

And these major stresses are more likely to be released on a residence course. This is because this is where the "prolonged deep rest" over a period of days is supposed to produce rest deep enough and prolonged enough to attack those whopper stresses that are really impacting our lives and

keeping us from CC. The experience of having these major stresses "unstressed" can be emotionally and physically very uncomfortable, but we should just keep meditating and should be happy the stress is on the way out.

But we should never make important decisions while on a residence course because our decision-making process is clouded by the process of stress release. (Actually, the reason we shouldn't make major decisions is because we are in a trance state so much that we can become dissociated -- more on this below).

Note that according to TM doctrine there is no possible excuse for abandoning TM. If you feel great it's because you practice TM and you should therefore continue meditating. If you feel absolutely miserable it's because "Something good is happening!" (a major TM catch phrase) in that those bad old stresses are being released, you should therefore continue meditating. TM is working its wonders no matter what happens to you in your life!

Anyway, this "heavy unstressing" is something that the Movement doesn't talk about in public, and that MIU doesn't do four-color bar charts on. The experience of "heavy unstressing" is real and fairly common, regardless of whether you accept TM doctrinal explanations for the cause of it. A significant number of people come home even from weekend residence courses with very uncomfortable negative emotional overcasts, and similar problems can occur even for 20x2 meditators. What is a "significant number of people"? Enough people so that all TM "checkers" and teachers are taught how to help people with such problems.

On a long course, such as a Teacher Training Course (TTC), heavy unstressing is a major fact of life for many people. My TTC (the "Mallorca/Fiuggi Fonte Course" circa '72) was infamous for the "heavy unstressing" that went on.

One TTC staffer (for any TM historical buffs this was Billy Clayton who was a "skin boy," one of MMY's personal attendants who carried MMY's deerskin and laid for him to sit on) called this the "General Hospital" TTC because so many people had severe problems.

At one point we were "rounding" for 14 hours a day! A "round" is a period of meditation followed by a period of yoga postures or "asanas." Meditation, asanas, meditation, asanas, etc. etc. etc. for 14 hours a day, day after day. At other points in the course we rounded fewer hours a day which gave us time for hours and hours of indoctrination sessions. This went on for a minimum of three months for everyone, but there were people like me there for six months and even longer doing this.

It was very common for people to acquire major tics of large muscle groups, most commonly in the form of very noticeable head jerks. I'm talking about sudden jerks of the head to right or left of about 45 degrees. In addition there were people with major emotional problems. MMY had to establish "heavy unstressing clinics." An attempt was made to help unstressors at these clinics by application of physical therapies including body massage and foot massage.

Several people were not able to become TM teachers at this course because they were not able to free themselves of the major body tics before it was time to "receive their mantras." MMY could not send people back to their communities as official "Exponents of Reality" when they had been so conspicuously damaged by the TTC experience.

One course participant went home and was hospitalized for mental difficulties by his father, a psychiatrist. MMY was quite disturbed by this event (he of course particularly wanted the endorsement of psychiatrists) and he discussed this negative turn of events in an open session. I met

another course acquaintance again after I "graduated" TTC and returned to the LA area, and she was still having very conspicuous and embarrassing major head jerks. I myself managed to overcome my physical tics in time to become a teacher, but I went home in a very strange mental state. (More on this below.)

I stayed on for a month after the official TTC ended to witness the taping of the original "Science of Creative Intelligence" course by MMY. MMY was openly unhappy by the amount of "heavy unstressing" that had gone on (again, that's how we heard about the psychiatrist's son). His position was that the course selection process had let too many people into the course who "weren't ready" for the dramatic evolutionary power unleashed by such prolonged meditation.

In fact "heavy unstressing" is never considered to be caused by "something wrong with TM." It is considered to be a fact of life which must be faced by anyone who wants to attain the happiness of CC. TMers are told that the answer to unstressing is to ignore it and keep meditating on their regular schedule. If a person stops meditating, according to TM doctrine, the stress is left in an "unstressing" state and the negative experiences will continue indefinitely. Sometimes a person is advised to reduce their time of meditation, and in extreme cases meditation is temporarily replaced by a body awareness practice called "feeling the body," but TM itself cannot be dropped permanently without bad consequences.

Supposedly, if a person keeps on as instructed the stress will ultimately be unstressed and the person will be forever free of it. This hope is what keeps people meditating through some excruciating emotional experiences. They can't stop TM no matter how horrible they feel. The worse they feel, and the longer they suffer, the bigger the stress is that they are unstressing, and the

more important it is to continue TM and get that stress completely unstressed. According to TM doctrine, there is never a good reason to give up TM -- the worse things get for you the more you need TM.

When someone does the unthinkable and gives up TM anyway as a result of heavy unstressing everyone is sorry they stopped. But they feel that (1) the person is better off as result of the evolution they did gain before quitting and the person will be in a better position to march towards CC in their next life and (2) it's just too bad they were too weak to face the unstressing, keep meditating, and overcome the stress in this life. There is never a thought among the hard-core that perhaps TM itself is at fault in some way, or even that TM just wasn't right for that person, or that the person is in fact worse off for having done TM.

There is another danger from heavy TM involvement other than from heavy unstressing. So let me start over and tell my story again from a different angle.

## **PART II: SPIRITUAL COUNSELLING FROM THE MASTER**

The religious (or spiritualistic, or psychic, or occult -- take your pick) side of TM was covered up in the "great scientification" of TM in the '70s. I was first introduced to this side of TM by knowing Helena Olsen. She was the woman whose family took MMY in as a houseguest in LA during his first tour around the world. MMY affectionately called her "Mother Olsen."

She described the experiences of hosting MMY in her book *A Hermit in the House*. She herself told me the Movement asked her to pull this book from publication because it presented MMY as a Hindu spiritual teacher and presented TM as a spiritual teaching, which conflicted with the newly mandated "scientific" presentation of TM. The book documents the early days of the "Spiritual Regeneration Movement" when the publicly avowed

goal of this Movement (that's where the phrase "the Movement" came from) was to "spiritually regenerate the world." The Movement at least presented an honest face to the public back then.

She had become a teacher on one of the "India courses," the TTCs conducted before "scientification," and she had had extensive doctrinal instruction from MMY over the course of many years. At the time I met her, she and her husband (a phone company executive) were running the "American Meditation Society" which attempted to reach business executives similarly to the way that the Student's International Meditation Society (SIMS) was targeting the student population. (AMS was short lived.)

Helena Olsen introduced me to such ideas as that there were "dangers" from negative spiritual powers at "subtle levels of the mind" without the "protection" of the mantra. She also talked about Hindu deities (now called "manifestations of Creative Intelligence") making it clear that subtle levels of the mind were well populated ("anything that you can name exists"). This was no big deal to TM teachers who had gone to the "India courses" before scientification but this was inside knowledge for a new initiate of the scientific 70's. She was merely introducing me to what had been taught before the "science" facade began to be painted on. My attention definitely began to focus on the hidden spiritualistic side of TM.

Note that my current objections to TM are not based on the fact that MMY was and is teaching Hindu thought and practice (although quite modified from traditional Hinduism). My concern, as you will see, is that MMY is at the very least a dishonest and incompetent teacher of Hindu thought and practice.

Anyway, I went to a seven day residence course, got good and dissociated from spending many more hours in trance (meditation) every day and I soon

had an experience wherein I felt the spiritual presence of the late "Guru Dev" (as MMY's teacher is usually called by TMers). I "knew" that Guru Dev wanted me to go to TTC and become a TM teacher. Back home I checked with Mrs. Olsen who felt that the experience was valid. She endorsed my TTC application, and soon I withdrew from UCLA and was on a plane to TTC on the island of Mallorca. And (unfortunately as it later turned out) I had enough money to pay for six months of TTC rather than just the required three.

TTC involved hours of "rounding" alternated with daily hours of doctrinal instruction from MMY. For some reason we later had to move the course to Italy, so we had to "come down" in the number of "rounds" we were doing so that we wouldn't be too dissociated to deal with the practical requirements of travel (this wasn't the doctrinal explanation for why we had to reduce rounds).

After the course moved to Italy, we came "up" in rounds again, I began having severe headaches. I went to see Helena Olsen, who was also at the course to visit MMY, for help. She decided that my problem was that my evolution had advanced so rapidly that I was experiencing my mantra at extremely fine levels of thought, which I didn't know how to handle yet. She was quite happy for my spiritual progress and said that I should talk personally to MMY because I should have an advanced technique. She took me to see him. We caught him as he got off of a helicopter after looking over real estate for the newly proposed Maharishi International University (MIU). But he only said that he'd see me the end of my TTC.

More rounding and indoctrination, rounding and indoctrination, rounding and indoctrination. For weeks and weeks, and months and months. (Combined with "heavy unstressing" as described above.)

During TTC we listened to an audio tape where MMY explained why TM had to be presented in the context of science. He said that the world was just not ready to receive the spiritual message, and therefore we had to present TM in ways that the world understood and respected. Someday, he said, we would be able to present TM using the "sweet language" of spirituality again. We were played another tape wherein MMY described TM's relationship to all other spiritual teachings. TM, he said, was like the trunk and roots of a large tree. All other spiritual teachings were like branches emerging from the tree. These other spiritual teachings contained, at best, only parts of the truth. Each of the world's "great religions" represented whatever parts of the truth that could be sustained within the cultural context in which the religion developed. Only TM contained the entire spiritual truth, and we were part of the great effort to reveal this truth once again to the world.

Well, when I was finally ready to go home at the end of the SCI extension MMY did in fact give me my "advanced technique" which just involved adding a "shri" to my mantra. He also gave me my teacher mantras since my head jerks had stopped when I had come down to two meditations a day, and I went home. But I was still suffering from severe dissociation (as I now understand the condition) and from ever increasingly bizarre and powerful "spiritual experiences" (as I then understood the condition).

These problems really threw me for a loop. At home I was so dissociated I wasn't certain I properly remembered my teacher mantras. This was extremely distressing to someone as dedicated as I was. I had to go up to Humboldt College to see MMY at a TTC-prep course he was giving there to have the mantras verified. After I went home again I was still too dissociated and self-absorbed in an increasingly fantastic inner "spiritual" world to continue my studies. I could not handle the real world because of the

dissociation, and I did not care about the real world because I was becoming so "spiritual" and the focus of my attention was increasingly being focused on TM spirituality. I walked away from my classes and drove up from UCLA to the ATR course (a sort of R&R for TM teachers) that MMY was conducting near UC Santa Barbara. This is where MMY accepted me into "M-group" ("monastic-group," a group of teachers dedicated to celibacy) and where he privately accepted my personal offer of love and service to him as my spiritual Master.

Shortly after that I went up to Santa Barbara again to stay for a week or so at the rented college dormitory which by now being used as the first MIU campus. MMY was in residence there overseeing the founding of MIU. Someone close to MMY had suggested to me that I might be able to get on MMY's staff. I got there before MMY arrived and helped this person prepare MMY's apartment for his arrival -- everything had to be extraordinarily clean. After his arrival, I helped the skin-boys a few times with some of their chores such as spot-cleaning MMY's dhotis (the white robes). Mostly I spent a lot of time in a small group of people who were listening to the first MIU catalog being read to MMY for his approval. One such meeting was conducted at the beach estate of one of the Beach Boys.

I remember vividly the absolute command that MMY held over those around him in these very private sessions. I remember how intelligent and sophisticated and forceful he was. There was no "giggling guru" stuff in these private sessions. He displayed all the talents and abilities that could have made him a very successful executive in any secular business enterprise. I was never after able to believe that anyone in the Movement was able to institute any major policy that MMY didn't approve of. Such belief is a major way TMers rationalize the insanity of the Movement; they say

"MMY just couldn't know about this" thinking that he is a simple other-worldly sort of person who has only a loose grasp on his underlings.

I had a couple of opportunities to privately relate some of my "spiritual" experiences to him, including an ever deeper awareness on my part of my dedication to him as my spiritual Master. MMY approved of the direction things were going for me.

Finally, during this same stay at the "MIU campus" I had very dramatic "spiritual" realization one night. The next morning I waited for MMY and walked with him to his car (he was heading out to view potential Academy real estate in the Santa Barbara hills) to confirm this new realization. I said to him "I am a rishi." For those not familiar with the term, I was telling him that I could cognize ultimate spiritual truths for myself. This was a truly incredible delusion on my part, yet he replied "Yes" in an affirmative tone. I said "What should I do?" He replied "Be practical in society."

That evening I additionally "cognized" that I was not really human. I was an incarnated "deva" (analogous to an angel) and, what's more, so was MMY. We had been peers working together on a spiritual plane as "devas" for aeons. But I had done something spiritually wrong (the fallen angel gig) whereas MMY had continued on a spiritually upward path. Now MMY had deserved to incarnate here and lead the spiritual regeneration of this planet, and I was getting a chance to incarnate here also as a human being and redeem myself by helping him.

I wanted to "verify this with the Master" also, so I followed MMY into an elevator as he was on his way to his rooms after the evening meeting. As he turned about to face the door I started opening my mouth to tell him this "cognition." He looked into my eyes and interrupted me by saying forcefully "What you have in your mind is right! -- be practical in society." Then the

elevator door opened and he walked out of the elevator and off into his rooms.

Well, after having the greatest Master on the planet confirm my spiritual status, I didn't question it. Based on a series of continuing "cognitions" I dropped out of college and embarked on eleven years of making important personal decisions based on these delusions, and living in a fantastic and increasingly horrific inner world based upon these delusions. The personal sufferings from mistaken personal choices and from this deluded mental state were excruciating.

Finally someone was able to successfully help me to question the basic unproven assumption underlying my delusions. This assumption, this belief that had been programmed into me since I first walked into an introductory lecture, was the premise that "MMY is a great spiritual teacher with the highest teaching on the planet." After I finally realized that I had absolutely no basis for believing this, and after I further realized that this was even quite unlikely based on what I had gone through, I was finally able to start recovering. Once I realized that MMY was at best an incompetent spiritual teacher the whole set of delusions based on the indoctrination I'd received, and based on his private "spiritual counseling," began to fall like a house of cards.

One of the people who helped in my recovery was Dr. Margaret Singer at UC Berkeley, one of the world's foremost experts in the study of destructive cults and their use of "mind control" (or "thought reform" as it's more commonly called by researchers). She had been studying TM and was quite interested in hearing my TM experiences. She confirmed that a significant percentage of the population (I've read elsewhere that it is 10-15%) are highly susceptible to post-trance indoctrination. That is, such people are

likely to have a severely reduced level of critical evaluation about anything that they are told immediately after they come out of a trance state. These people are therefore in particular very susceptible to any spiritual indoctrination received while they are in such a post-trance state.

Well, TM is a trance-induction technique and almost all TM indoctrination is conducted after meditation while the student is in a post-trance state. The TM technique itself is taught only after the student witnesses a puja that is likely to induce trance in many. The "Three Nights after Initiation" indoctrination is always given right after the "group meditation." And I had six months of almost continuous post-trance indoctrination at TTC, not to mention the residence courses that I had attended prior to TTC. Dr. Singer considered TM indoctrination such as I had experienced at TTC to be among the most powerful of any group she had studied. Dr. Singer also said she had talked to many TMers who were graduates of long rounding courses. She considered dissociation and induced psychosis to be a very real risk of heavy TM involvement. (She also said that many people react very badly to any form of extended relaxation practice and such practices are therefore not a general panacea.)

Mine was admittedly a much more intense experience of the destructive nature of MMY's influence than most people ever get. Why bring it up then? To let people know what TM is like at its esoteric core where MMY gives personal instruction. This may make some of the outer eccentricities of the Movement seem more explicable. Most TMers think "Yes, this is not the way things should be, but MMY would correct it if he knew about it!," but I assert that the Movement is the way it is because of MMY rather than despite him. And my story may make someone think twice about starting or continuing with TM. Even though few will suffer as much as I did, every step further into

TM involvement is a step towards experiences like mine. A desire to warn people is my only motivation for publicly revealing these events.

Go ahead and remotely psychoanalyze my own weaknesses that may also have contributed to this very real personal tragedy if you want, but don't lose sight of MMY's role in this. He's at best an incompetent teacher, and at worst he's also malicious or crazy. He is completely unworthy of any trust.

### **PART III: BEWARE OF SCORPIONS!**

I don't attribute any malicious motives to those defending TM, even when they attack me personally. I know that I had no malicious motives when I used to defend TM, and I would have been pretty ticked after reading this story because of all the "harm" I would have foreseen from the "misunderstanding" it would cause.

A TM apologist who has internalized the TM Prime Directive (see below) just "knows" that there is nothing wrong with either MMY or with TM. So there must be something wrong with me! But they are just trying to defend Truth against Untruth. They are just trying to protect the public from being being confused and thus being denied the "benefits" of TM. Sometimes they get a little aggressive and forget to "speak the sweet truth," but then they see me as being pretty aggressive by posting this story.

There are only a few responses that a fully believing TMer can have to my story. The absolutely unquestionable core of TM doctrine, the ultimate foundation of the TM belief system, the TM "Prime Directive" (my term), is that MMY is a great spiritual teacher with the highest teaching on the planet. Fully indoctrinated TMers have been induced to accept this without the slightest objective proof.

Based on prior experience (I posted an earlier version of my story to alt.meditation.transcendental in 1993), I have found that for someone who accepts the Prime Directive there are only a few possible explanations for my telling this story to the public, and these explanations tend to fall into categories. I'm going to go through some of them, along with my responses, so that I won't have to keep responding to them individually if they pop up again.

### **Category 1: "Malicious motivation"**

(1a) One explanation is that I am maliciously making this all up. This is because I am anti-spiritual, or anti-Hindu, or anti-something-else. Or I am just generally hateful and want to bring down anything that is good and pure, and TM is the most good and pure thing on the planet. Consider the saint who tried to save the scorpion from drowning and got stung. He tried to save the scorpion again, and got stung again. When asked why he persisted in the face of such treatment, the saint explained that it was his nature to try to save, and the scorpion's nature to sting. I'm just a scorpion.

My response: I can't prove my motivations. I assert that my motivations are to help other people avoid having their minds abused, and incidentally to also avoid having their finances abused, by warning them about MMY and TM.

(1b) Another variation on (1) is that I am in cahoots with, or am influenced by, the nefarious "TM-EX" organization which is some sort of cabal that makes money by telling lies about TM and by then charging people for anti-TM materials and for needless "exit counseling." Anyone who charges money like that is suspect.

My response: Note that it is perfectly fine for the Movement to make millions because "that's different." There is also room for concern in that destructive

cults have a real animosity for cult education organizations and "exit counsellors."

## **Category 2: "Unreliability"**

(2a) There are several approaches to arguing that I am just not in touch with reality. One argument is that I am just experiencing "heavy unstressing" and the whole story above is itself a distortion that originates from this unstressing. It's too bad I didn't continue meditating and finish getting rid of this particular stress, which must be a really huge one.

My response: This argument is pretty hard-core and will probably not be offered for public consumption, although will seem possible to hard-core TMers. If you accept TM dogma then the "unstressing" theory becomes a real possibility. If you don't accept TM dogma, then you're probably already skipping on to...

(2b) Another variation on (2) that is more suitable for public consumption is this: I have already admitted to having had delusions about spiritual experiences, so I could also be having delusions about the things that I claim MMY said to me. You can not trust that anything I described ever actually occurred as I described it.

My response: You'll have to make your best guess as to my reliability. There is also room for concern in that this is a classic dodge that destructive cults use in response to charges from persons damaged by cult experiences: "That person admits to having had severe problems so they are untrustworthy!." This is a Catch 22 in that we can only trust tales of abuse from those who have not been abused.

(2c) A subtler variation is: Every organization, no matter how wonderful it is, will have disgruntled people leaving it. These disgruntled people view all of

their experiences with the organization through the lens of their disgruntlement. You can't trust the objectivity of someone who is disgruntled.

My response: Why are we asked to believe that only people who are "gruntled" can be objective? Also note we have Catch 22 again in that we should only listen to the complaints of those who have no complaints.

(2d) Another variation on (2) is: Every organization has people joining it who have unreasonable expectations. I was undoubtedly looking for something in TM that TM never claimed to offer. I may have been looking for a "God" in MMY, rather than just doing the TM technique and receiving The Knowledge he teaches.

My response: All I can say is that he accepted a Master-disciple relationship between us, was told everything that was going on with me, had ample opportunity to personally correct me, but never did. As I've said, he is at best an incompetent teacher.

### **Category 3: "Take the moral high ground"**

TM apologists like to take the moral high ground. They will argue that those who promote TM are being "positive" because they are saying "good things," whereas I am being "negative" because I am saying "bad things." You don't want to listen to someone who is so "negative," do you?

My response: Hmmm...yelling "Don't stand in front of that moving truck!" is "negative," isn't it?

### **Category 4: "It's all a misunderstanding"**

Those who are inclined to be charitable towards me (which I do appreciate) tend to argue that I may be basically of good intention but I had undoubtedly failed to properly understand MMY's responses to me. The whole episode is

tragic but was based on my misunderstanding. It was completely reasonable, somehow, for MMY to say "what you have in your mind is right" to me without even listening to what I had in my mind, even though he had verbally accepted my discipleship several months before, and even after he had confirmed that morning that I was a rishi.

My response: As I've said, I think this whole thing demonstrates that MMY is at best an incompetent spiritual teacher.

Category 5: "Master knows best"

As a last ditch defense it can be argued that the Master always knows what he is doing but his purposes may not be understandable by others who are at a lesser state of spiritual attainment. What MMY said to me was perfect for my spiritual needs at the time, even if I can't understand why. If I had remained faithful to the Master all would have been made clear.

My response: This argument is also pretty hard-core and is not often offered for public consumption. There is also room for concern in that this is another classic cult dodge, "Everything The Leader does is by definition correct!"

Well, those are the kinds of arguments that were offered last time. All arguments involved either an "ad hominem" attack ("blame the victim"), or involved "spin doctoring," or involved the last ditch irrefutable argument of "Master knows best."

Again, MMY and TM can't lose. Anyone who thinks TM is a good thing should be respected and listened to, but if anyone has a serious objection to TM then please refer to (1) through (5) above. To the fully indoctrinated TM apologist it is absolutely inconceivable that MMY could be at fault, or that TM could be less than the highest teaching on the planet. For the fully

indoctrinated everything, including my little story, has to be explained in the light of the Prime Directive.

Of course there are also a good many meditators reading this who do not find my story inconceivable, just hard to accept. You have not internalized the Prime Directive but you probably still think TM is generally a good thing. Your opinion of TM is based on the fact that you've only personally seen and heard good things.

Perhaps you are a 20x2 meditator and are enjoying the benefits of deep relaxation without having really internalized the indoctrination. (Not everyone falls completely over for post-trance indoctrination!) MMY seems like a good sort, and at worst harmless. The TM teachers seem a bit spacey and pompous. The exaggerated pronouncements of the TM Movement are laughable. But so what? What's the big fuss? It seems harmlessly eccentric at worst and actually does seem to do some good! This was the attitude of the largest percentage of meditators when I was involved. You've never seen or heard anything like what I am describing. You are perhaps thinking that what I am describing is theoretically possible, but it doesn't correlate to your experiences.

Well, to these people I can only say this: I think that your position is quite reasonable! All I can do is tell you what I learned and experienced through TM and then let you draw your own conclusions. Be sure to keep an open mind though. You might try getting the TM packet from the Cult Awareness Network and you might contact TM-EX (note to conspiracy theorists: I have no affiliation with TM-EX, not so much as even a fee-splitting arrangement!). If you're reluctant to expose yourself to "negativity" about TM then beware, you might possibly be succumbing to indoctrination already!

If you're already a 20x2 meditator then don't let them get you on a rounding course, even for a weekend. As a matter of fact, keeping your wallet and checkbook in your pants or purse has the almost magical effect of protecting you from the worst negative effects of TM, both the unstressing effects and the indoctrination effects. This is because you have to pay for most of the opportunities to have your mind really blasted. If you've already paid for 20x2 (I hope you got it before the prices went up), and if you like it, then of course go ahead and do it, but don't let it get past that. And if you start feeling bad effects from 20x2, give it up. You're strong enough to live life without TM! -- if you think you're not you should also consider whether you may be succumbing to indoctrination.

Of course, my critics could also be right about me, about my base motivations and my negativity and my unreliability and all. So do your own research and then you be the judge about TM. You're going to be the judge anyway! Personally I wouldn't recommend touching TM with a ten-foot pole. There are too many methods of secular stress reduction, techniques that don't come with so many destructive side effects, that don't have so much weird mental input ("The Maharishi Effect," "Maharishi X" (substitute almost anything for "X" with more strange developments always appearing)), that don't weaken you by teaching you how not to deal with your problems ("just meditate and act"), that don't lie to you ("CC for just 20 minutes twice a day"), that don't always have newly invented courses or initiations to pay for, that don't produce dissociation, and that don't encourage people to develop and maintain destructive delusions.

As I said, there are secular stress reduction techniques (take a look at Benson's *The Relaxation Response* ). For those who want to pursue Enlightenment there are many respectable Eastern practices. And there are

of course spiritual practices in other religious traditions. Just find a group or teacher that promotes true personal growth, that takes care of people rather than abusing them, and that respects individual free will by allowing people to know the doctrines and practices of the group before they submit their hearts and minds to to the group's care.

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## THE UNMAKING OF A SPIRITUAL JUNKIE

JOSEPH F. KELLY

Joe Kelly spent 14 years in two different Eastern meditation cults, Transcendental Meditation and the Church of the International Society of Divine Love. He describes the difficulties he faced in making the final break from these groups, and then methods that worked to help him regain his life. Joe is now a cult education specialist helping others evaluate their cult membership,

I was between my freshman and sophomore years, contending with the transition from the fairly isolated world of my Catholic high school to the diversity of an urban community college. The year was 1974. Thanks to the tumultuous sixties and the self-reflective seventies, traditional answers to life's problems were no longer satisfactory to me. Through my studies I read about Transcendental Meditation (TM), and Maharishi Mahesh Yogi's message seemed so easy to embrace. He claimed that there was no need to change one's beliefs, philosophies, or lifestyle, and that TM was a scientifically verifiable meditation, a way "to solve the problems of individuals and society."

I signed up, going quickly from introductory lectures to preparatory courses to residence courses. As the months passed I devoted more and more time to the TM center; I attended 18 residence courses over the next few years. I associated less and less with my "stressed out" friends, whose lifestyles I considered to be less evolutionary. During this time I also began to manifest the first signs of meditation's side effects: the loss of short-term memory, a lessened ability to focus, and a chronic mild head pressure. These side

effects were explained away by the TM movement as signs of stress release, or "unstressing."

As my commitment grew, I participated in the TM-Sidhi program, which purported to teach meditators how to fly, walk through walls, and find lost objects hidden from view, among other things. Considering the cost, \$4,500, it was a high price to pay for finding my lost car keys. The increased meditation exacerbated my periods of "spacing out," again interpreted by the movement as signs of my expanded consciousness. I was also beginning to feel confusion over some other inconsistencies between theory and practice. TM officials told me that more meditation would cure my confusion—and I squelched my doubts. Until I met the Swami.

When I heard that a "genuine" Indian swami, Swami Prakashanand Saraswati, was going to be speaking at a local church, I jumped at the chance to hear him. During his talk he spoke of loving God, a topic played down in the TM movement. He also spoke of the danger of being involved in philosophies that promote Sidhi powers at the expense of devotion to God. I finally felt that someone was addressing my difficulties: Swami was able to describe the potential side effects of TM's practices. He seemed sincere. His orange robes and beard certainly looked the part. I was in conflict, but my loyalty to TM kept me from immediately jumping ship.

As luck would have it, the Swami moved in next door. After years of reading Eastern philosophy, which states "When the devotee is ready, the master comes," I thought that God must be telling me something. The Swami's pull was too strong to resist. Despite the loss of friends I loved dearly, I left the TM movement and became one of the Swami's disciples.

TM now seemed like kindergarten. Being involved with the Swami was like acceptance into a spiritual Ph.D. program. With TM the changes in my life had

been gradual over the course of nine years. The Swami turned up the heat! Changes took place rapidly. His followers, most of them former TMers, were well conditioned. Years of TM processing and indoctrination made us prime adherents, ready to surrender. The Swami demanded regular attendance at meetings known as satsangs, and before too long I was encouraged to live in the Philadelphia ashram. We worked to build his mission headquarters, the Church of the International Society of Divine Love, Inc. (ISDL), and we spent from two to eight hours daily in meditation, depending on the whims of the master. There was a certain potency in the Swami's mix of myth (we were worshipers of Krishna), meditation technique, and strict environmental control.

The longer was with the Swami, the more I began to reevaluate my time in TM. Like other former TMers I was feeling that I had been misled. A number of us requested refunds for the Sidhi levitation courses. TM challenged us to sue, so we did. Through the course of filing and preparing for the suit I met an attorney familiar with the negative effects of cultic groups, and I began reading material on thought reform and even attended a Cult Awareness Network (CAN) conference. The case histories of former members of various thought-reform systems (Hare Krishnas, Moonies, etc.) were strikingly similar to my experience. Yet I was still unable to examine my current involvement with the Swami and ISDL. It

## **"Perfection & Redemption"**

Something I'd like to share with my critics:

I am a 20-year veteran of a high-intensity commitment to Transcendental Meditation. That means, in my opinion, I have not only survived some of the most destructive mind control tactics on the planet -- I have prospered. And, like nearly everyone, I have known other failure, sin, and great tragedy in my life.

In other words, I am one tough son of a bitch.

I suspect that nothing you could say or do would hurt me personally or dissuade me from doing what I believe to be right.

I'm not alone in this, naturally. There are thousands, perhaps millions, of similar veterans in America alone.

I was re-reading Dante recently -- I was a medieval scholar in my undergraduate career -- and remembered something remarkable.

The middle-aged Dante goes on a great journey -- starting in Hell, through Purgatory, to Paradise. In this life. Not your standard Christian theology, perhaps, but one of the great spiritual documents of the Western tradition, nonetheless.

I wonder if he wasn't trying to show us that failure, sin, and great tragedy are not avoidable in this life. They are just the ticket to a much larger game. Nearly all of us have screwed up or been screwed in our lives. That isn't the point -- and it doesn't rule us out from redemption. It's just the beginning of the process.

What really matters is what happens now. Do we curl into a ball and die? Or do we rededicate ourselves to the ideals of our youth -- and the skills we've gained in our middle age to make those ideals a reality?

I spent more than 20 years -- my entire adult life -- pursuing the Eastern variety of perfectionism known as "enlightenment." I no longer believe in perfection. I'm no longer even interested in pursuing it.

I do, however, believe that we can all be perfect for brief, yet extraordinary moments of clarity. And that these moments most frequently come when we are under extreme trial.

What matters is what we do with those moments.

If we are lucky, we can write that moment down. Or create a work of art. Or have a powerful insight into the nature of physical or metaphysical reality. Leave a mark for the future to marvel at.

All this by long way of saying that I believe that Dr. Chopra is facing a time of extreme trial in his life. Fair or not, I believe the lasting judgment of history will be formed more by how he handles this moment of trial than all the moments of glory he's experienced in the past.

I know that's been true in my life. And I'm pleased to say that, finally after all these years, the idealistic boy I was would be quite proud to meet the man that I've become.

I wish the same for you all.

John M. Knapp, Editor/Publisher, **trancenet.net**

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### **On Grieving for God**

Dr. Frederick Lenz, III, died Easter Sunday.

He held many contradictory roles in his 48 years. An English doctorate. The chief disciple of Sri Chinmoy. A simple meditation teacher. One of twelve living enlightened masters. The Buddha for our time. A "world-class" snowboarder. A self-help author. The incarnation of Vishnu/Rama.

Just what does one do when God dies?

Some will place him on yet a higher level of deification, as memory fades and legends fill in -- perhaps awaiting his rebirth.

Or, like the Hare Krishnas, Lenz's inner circle of Brian Roe, David Laxer, and Terry Quirk may name themselves "successors." If so, will their cooperative venture fare better, or will it too end in cut-throat guru gun-running and child abuse?

Perhaps a strong former student, kicked out by Lenz for exhibiting a tad too much personal magnetism, will begin gathering students. One thinks of Roger Cantu (<http://members.aol.com/ramaweb/index.htm>), who has been giving seminars in Dallas/Fort Worth and California.

Others will drift into other similar groups, looking for other similar answers from other similar teachers in other similar high-demand environments.

But if Srila Prabhupada's Hare Krishnas, the Rajneeshis, or David Koresh's followers are any indication, very few will pause, re-evaluate Lenz's

teachings on the "invincible," "impeccable" teacher in light of his apparent murder or suicide, and simply leave.

Whether con man or incarnation, Lenz's death is an occasion for grief for thousands of students, not hundreds as the media reports. Over 20 years, he played out the same cycle many times. Gather a thousand students, then disperse all but the most loyal when public attention got hot. Repeat the cycle, with a slightly different public face a few years later: meditation teacher, entrepreneur, cosmic musician, whatever.

What this event is not is an excuse for a festival of self-congratulatory "we told you so's" among former members of Lenz or any other high-demand group.

It is an opportunity for a celebration of what we have in common.

Maybe he was Rama. Maybe he wasn't. Maybe his students -- and all we students of all our gurus -- saw lights and wonders. Maybe we didn't.

What we felt in our hearts was real. And perhaps we all need to grieve for the passing of what was some form of spiritual experience.

At the very least, what we "worshipped" was what was best about ourselves: our passion, our intelligence, our compassion, our creativity, our dreams.

Let's not any of us lose that in our common confusion and pain.

John M. Knapp

Executive Director, [trancenet.net](http://trancenet.net)

## **On Russian Threat To Spiritual Freedom**

Since Russia and Eastern Europe began relaxing restrictions in the 1980s, their people have kicked over the traces exploded with a pent-up passion for commercial, entertainment, and spiritual experience.

This Spring Albania, Europe's poorest country, fell bigtime for a get-rich-quick pyramid scheme their government promised would show them the capitalist money. The schemes failed, just as any American high-schooler could have predicted. Not surprisingly, the government fell bigtime in the next election -- after armed rioting claimed 1,500 lives.

There may have been a lot of ugliness about the old Soviet system, but its extraordinary restrictions on commerce and freedom did offer protection from capitalism's oldest sucker punch, the Ponzi scheme.

If Eastern Europe's financial naivte seems surprising, America has no idea how a people denied spiritual outlet for generations is responding to an open spiritual market. Mainstream churches, New Religious Movements, cults, and the old, tired personal improvement training groups from the 70s and 80s are having a field day.

Along with Baptists, Muslims, and other world-respected traditions, we have reason to believe that TM, Scientology, ISKCON, Moon's Unification Church, Boston Church of Christ are all seeing greater growth in Eastern Europe than anywhere on the planet. Reporting hath it that the pickings are so lucrative that Werner Erhard himself is helping the entire continent "get it."

Other groups that have barely made a dent in the U.S., such as Panditji Ravi Shankar's "Sudarshan Kriya," have found many thousands of converts in Russia.

We get a picture of a 24-hour, neon-lit, spiritual bazaar with hucksters leaning out of their respect garish booths mouthing ever more grandiose claims for enlightenment, immortality, and limitless wealth.

Recently, the Russian дума responded to this situation with what looks like panic. A new law could make the Russian Orthodox Church a state religion and essentially forbid the operation of any new religious group who entered Russia less than 15 years ago: They would not be allowed to hold open meetings, publish or distribute literature, or own property.

It's unclear whether the дума has plans for the "nonreligious" groups such as Transcendental Meditation or est/Forum/Landmark.

trancenet.net is no fan of religious or secular cults. We believe we experienced some of the most brutal mind control known to humanity within such organizations.

But as survivors of cults ourselves, we also believe that the Russian дума is on the verge of making a drastic mistake.

The solution to the Albanian crisis was not to forbid free trade and democracy. It was to educate their people about the nature of free markets and the sharks who swim in those waters.

The solution to the spiritual crisis in Russia is not to pull their people back into the shadows of a smothering state church. It is to educate and inform their people about the silken-voiced threats that the Elmer Gantry's, Werner Erhard's, and Maharishi's may present them.

We simply can't support psychological freedoms on the one hand and religious persecution on the other -- whether in Russia or elsewhere.

J

### **Russian Duma Backs Clampdown On Religious Sects**

MOSCOW, June 23 (Reuter) - Russia's lower house of parliament ... approved a bill on religious association and freedom of conscience condemned by human rights activists as discriminatory.

The bill says only confessions that have operated in Russia for at least 15 years can set up new religious organizations. It also imposes new restrictions on religious activity by foreign groups....

It now goes to the upper house, the Federation Council, and must also be signed by President Boris Yeltsin.

Critics say it contravenes Russia's constitution and revives Soviet-style censorship of religion. They point out that 15 years ago religious groups were still tightly controlled by the officially atheist Communist state....

Some mainstream Christian denominations like the Baptists and Seventh-Day Adventists have expressed concern that the anti-sect paranoia of the Orthodox Church, now a close ally of the Russian state, will also work against them.

But the Russian Orthodox Church and other traditional faiths like Islam have welcomed the bill, saying it will protect Russians against destructive cults like Japan's notorious doomsday sect Aum Shinri Kyo, which had many followers here.

Last week Patriarch Alexiy, head of the Orthodox Church, said the bill would help halt the division of Russians along religious lines.

The Orthodox Church has been alarmed by the post-Soviet explosion of religious sects, which have fed on Russians' poverty, spiritual hunger or desire for the new and exotic.

Knapp on Victims, Victors, and Psychological Freedoms

The last 6 months or so working on TranceNet have been a tremendous gift. I've had a chance to intensively think through issues that have hounded me for over 20 years.

But I'm beginning to find that the "anti-cult" movement fits me like a cheap suit.

Over the past month, TranceNet has gathered quite a bit of attention in the anti-cult movement -- and some generous, if modest funding. I've been approached by the three largest organizations to play some part in their efforts. As many of you know, I designed the original FactNet 3 Web site and AFF home page. I've also spoken at a number of CAN functions. [**Important Note:** We do not recommend contacting the Cult Awareness Network, or CAN. An extraordinarily courageous and useful organization in the past, CAN was recently forced into bankruptcy with the help of the Church of Scientology, who now owns their records and mans their phones.]

I respect their efforts and heartily support their goals.

But something has niggled at the back of my head from when TranceNet began back in late September 1995. Something that wouldn't quite lay still. But I just couldn't put my finger on it, until the last couple of months.

I'm just not "anti-cult."

Heck, I like John Travolta's movies -- I don't care if he is a Scientologist. Ditto for David Lynch and TM.

I think some of the people I met in the TM movement were some of the finest I've met anywhere. Whether they realize it or not, to the hard-core believer, TM is their religion, their world view. It must hurt like hell to see it torn to shreds. Even worse to be ridiculed in front of the Usenet world.

I'm not willing to live in fear of taboo-laden groups like Scientology and TM. Nor am I willing to run away from all forms of spirituality. I want to stand for something, not just spend my life obsessing on my "enemy's" shortcomings.

Don't get me wrong. I'm not wimping out. Just thinking out loud.

I found that when a friend asked what I was doing with my career, I would sheepishly mumble, "I'm working with an anti-cult group."

When I caught myself doing this, it was a real danger signal to me.

I thought, "What is it I really want to do here? What do I want to be my life's work? I've been given an extraordinary opportunity. I have to grab hold of this."

What I came up with: I don't care what people believe. The last thing we need is another excuse to persecute unpopular religions or ethnic groups. I'm not interested in hurting people.

If I'm going to do this I want to spread a little joy.

Finally, I just don't think of myself as a victim. I'm tired of people in the anti-cult movement offering me the kind of eyes-downcast type of condolences usually reserved for the bereaved. I feel, in fact, somewhat condescended to.

Here's the deal:

I don't want to be "anti" anything. I want to be pro-freedoms.

And I don't think anybody exiting a "cult" wants to hear that they're victims. Heck, can you see it? One day you believe you're a god, the next everyone is offering you sympathy because you're somehow damaged?

I think that Steven Hassan, Dennis Ehrlich, Curtis Mailloux, I, and so forth and so forth, have something extraordinary to offer future generations.

We went through a tremendous mind-f\*\*k -- and we not only survived, we prospered.

We know things about human nature and the mind that those of you who haven't experienced thought reform can imagine. Things that the "lay"

audiences we talk to will never dream of -- and probably couldn't have survived. (Think of how many never get out who were in as deep as we were!)

This is why I'm particularly pleased to tell you that I have accepted the Executive Directorship of the Singer Foundation, a new human rights organization -- in the tradition of American Civil Liberties Union, Amnesty International, and the Electronic Frontier Foundation.

I can't say too much now. But you will be amazed by the national figures who are behind this new effort -- and the ambition of our agenda.

We will be announcing it on March 29.

Until then I must be hazy on the details, although I hope to ask some of you to play a part in the announcement. (I was approached about this within weeks of launching TranceNet last fall. Some of you may remember that I promised a big announcement around January 1. We spent a little extra time hammering out our charter. You'll see that much of the thinking I'm sharing with you is reflected in this new organization.)

We will fight for the recognition of a new set of freedoms -- psychological freedoms. And the survivors we work with simply won't be victims. They'll be veterans -- and even victors.

The psychological freedoms model is too confined by the cult world. The same model encompasses manipulation by therapists, controlling spouses, clergy, governments, and so forth. It all began with Lifton's, Singer's, and West's work with returning US soldiers brainwashed in Korea, after all.

The public certainly needs a little wake up call. Most people believe battered women should just walk away. That propaganda was something only practiced during WWII. That suckers somehow asked to be duped out of their life savings and their lives.

What about TranceNet?

I'm especially pleased to say that TranceNet will continue. For right now, as it has, a personal project of me, Albert Miller, Mike Doughney, and the other generous volunteers, named and unnamed, who have made it a reality.

And in the future, the board of our new Foundation has plans to absorb a somewhat more professional version of TranceNet, and possibly other Web sites, into their plans.

Well, I've gone on quite long enough. I hope to hear your thoughts -- whether privately or publicly -- soon.

I'm excited about this new direction. I hope you will be as well -- at least on March 29 when you see what all the hoopla is about.

J

### **Let's Talk about Reform**

Over the last 3-and-a-half years we at [trancenet.net](http://trancenet.net) have received many communications that are variations on a basic theme, "What do you have against meditation?" (Feel free to substitute "alternative health," "multi-level marketing," brand-name "psychological seminars," you name it, for "meditation.")

The answer in most cases is, "Absolutely nothing." We don't take issue with the practices or beliefs, but the actions of their sponsoring groups. Let's take the Maharishi Mahesh Yogi's Transcendental Meditation, for instance, since that is the technique and movement I am most familiar with.

Meditation is one of nature's miracles. For most people it is an extraordinary experience that adds much to life. Many forms of meditation have been

documented to offer specific benefits, such as lowered blood pressure and increased relaxation when practiced regularly. And TM seems to be as good or better than any of the forms of meditation that we know of.

So what could be the harm in teaching meditation?

Absolutely none, if that were as far as it went.

Many people seem to have gotten the idea that trancenet.net and other critics have some awful agenda to destroy the TM and similar movements and to eradicate meditation, prayer, and "New Religions" from the planet. This simply isn't the case.

We would, however, like to see some simple reforms. Reforms that we believe most group members themselves would find it hard to argue against:

full disclosure of movement finances, particularly international finances,  
an elective or accountable structure of representation (as in most churches),  
free flow of information and full disclosure of "secrets," especially those that might affect potential members' choices regarding freedom of belief (religion),

removal of decisions about who may attend weekend retreats (and other forms of "spiritual evolution") from anonymous "thought police" who depend largely on loyalty tests,

creation of a member-driven task force to set reasonable fees for retreats and other courses,

full disclosure of the movement's political and legislative involvement, and, perhaps most especially, full disclosure of negative side effects and real efforts to address and heal them. (For those interested, see <http://trancenet.net/secrets>, where you'll find that TM checkers are secretly trained from the beginning to anticipate serious problems and negative side effects.)

We imagine that readers familiar with the TM movement may have many reforms to add to this -- and that readers from other groups may have differing, yet similar lists.

It's not our purpose to debate satisfied members of these groups. We have no reason to doubt that many, many have experiences and beliefs that are very fulfilling. Who can ask for more?

It is our hope, however, that by raising concerns that many of us on all sides have in common, we can move the discussion of TM -- and similar groups -- past futile name-calling and on to meaningful discussion of where we might go from here.

The jury is still out on whether TM and similar groups will become yet more radical -- or whether they will enter the mainstream. Honest attempts at measured reform may hold the balance.

Current and former members together, the future of our groups is in our hands.

John M. Knapp

executive director, [trancenet.net](http://trancenet.net)

## **"What Is Spirituality Post-TM?"**

In Theravadan Buddhism there were entire classes of questions that the Buddha refused to answer, merely saying that the answers would not hasten your way on the path: Are there gods? Have I lived before? Are there evolved beings in addition to humans? and the like.

Post-TM, this is the approach that I've chosen. I've put the entire question of my spirituality on hold for a few years while I let the post-TM dust settle and reexamine what are my personal beliefs -- and which are alien artifacts implanted during my time in TM.

For twenty-odd years I confused "spirituality" with a not-unpleasant dizzy sensation that I paid thousands of dollars to experience twice a day. I confused "ethics and morality" with doing whatever it took to get the money for my next TM course. Someone might lie dying on the sidewalk in front of me, but not only would I not stoop to help him, I'd be careful to not even touch him for fear his "stress" would pollute me.

That was the spirituality I was taught in the TM movement.

These days I'm somewhat less into exotic experiences between my ears, and rather more into old-fashioned "service." That's what [trancenet.net](http://trancenet.net) is all about. Service and making amends to the same people I once so disdained if they refused to learn TM.

I figure if there is a god, and he or she doesn't value my service over my meditation-induced decreased blood lactate levels or increased alpha waves, I probably wouldn't be comfortable in his or her heaven anyway.

In a few years, I may feel differently. But for right now, this is comfortable.

John M. Knapp, Editor/Publisher, [trancenet.net](http://trancenet.net)

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## **TM Mantras -- What Difference Does Their Meaning Mean?**

The important point for me about the meanings of TM mantras is that on my TM teacher training course I was directly taught by my course leaders to say that TM mantras have no meaning (in the Fiuggi notes for the 1st lecture and in the 2nd preparatory lecture notes).

The assertion that they have no meaning or religious connotation is/was false. Whether you split hairs as to whether they are hindu gods or vedic dieties is a distinction without a difference. Many, many, many people would be indignant to find out that the mantra they learned in the '70s for 25 or so bucks was in fact religious in nature and derivation.

Whether you or I would be upset is really moot. The point is the TM movement as represented by its legal agents, that is TM teachers, insisted that the mantras had no meaning. They do. And at least one reported mantra, "ram," is pretty clearly the name of a recognizable god (Rama -- Gandhi on his death uttered "He Ram!" in the belief that by saying the name of God he would be guaranteed eternal bliss).

Look, I've got no problem with uttering "shri ram namah," "shri buddah namah," or "shri allah namah" until the cows come home. And the really old-time TMers who may very well be muttering "shri ram namah" in their meditations may or may not have a problem with it. God bless 'em, enjoy!

But if I were a rabbi/priest/mullah instructed in TM and just now finding out that I've been repeating a sound sacred to a vedic diety for the last so many years -- all the time assuring superiors and parishioners that there was nothing religious about TM, I might very well be fairly pissed and chagrined at this point to find out I had been inadvertently telling an untruth.

I know such religious people. Believe me, they are pissed.

The real question is, why can't the TM movement just say things straightforwardly, outright and simple? For instance, "Yes, in some cultures, the mantras that we use are considered religious. We don't think they have any religious connotations, but our Shankaracharya tradition has found these mantras to be effective. If you are uncomfortable repeating what some religions consider sacred sounds, perhaps TM is not for you. Thank you for your interest. If you don't mind, or even find this interesting, we will be holding instruction on Saturday at 8 a.m. Please bring 3 fruit, 6 flowers, and a new, clean, unused, white handkerchief." I didn't find any such speech in my Fiuggi Lecture notes. Did you? Did any TM teacher?

Why does the TM movement hide behind word games?

On Promises & Lies

Let's talk about promises:

Maharishi promised to teach me a simple, effortless technique with absolutely no mental or physical side effects.

He lied.

MMY promised I would never need to learn another technique to realize all the benefits of TM.

He lied.

MMY promised that I would never have to learn a philosophy, join a religion, change my lifestyle, learn weird physical exercises, change my diet, and so forth.

He lied.

MMY promised me enlightenment in 5 to 7 years.

He lied.

MMY promised that as a teacher I would be representing the highest good that mankind has ever known and contribute to the enlightenment of mankind.

He lied.

MMY promised to teach me to fly.

He lied.

MMY promised me eternal life.

He lied.

MMY promised that if I continued to volunteer my labor for the good of the TM movement, all my material needs and desires would be fulfilled.

He lied. In fact, he stole when he rescinded the thousands of dollars of TM course credit that I worked 70 hour weeks to earn as a "volunteer" at one of his numerous academies.

MMY promised me that the puja and mantras I used to teach my family meditation were not religious in nature.

He lied.

MMY swore he represented an ancient teaching passed down from his Master and his Master before that.

He lied.

MMY promised to enlighten the world.

He lied.

MMY walked away with \$3.5 billion dollars.

I walked away with a fistful of character assassination.

The score hardly seems even.

## **Sex and Taboos in TM**

I'll repeat and expand on my experience with the pressure for celibacy in the TM movement.

- I was told when I began living in a TM center in 1975 by the "center chairman" that sex (intercourse, displays of physical affection, kissing, etc) was not allowed in the center, whether in public or in private, and would create bad karma for me and affect the initiations of others adversely. Note that this assertion was repeated to me at five centers at which I taught.
- As an active volunteer for and later teacher of TM, I was repeatedly admonished, by other TM teachers and movement higher ups, to avoid sex and the thought of sex. The authority quoted for this taboo was usually Maharishi or Charlie Lutes. I have heard Charlie speak in person on this, asserting that there was a sliding scale for sexual bad karma: married sex for procreation was good karma, married sex for pleasure was least harmful, consensual sex between non-married adults was damaging, and masturbation was the worst karma. I do not remember him speaking about nonconsensual sex or other sex acts. I have also heard MMY speak on the topic, altho in less detail, as I write below. I was also told by SRM teachers that "vedic law" forbade certain sexual practices -- for instance, something to the effect that oral sex, even consensual, could cause blindness in this life or the next reincarnation.
- On TM teacher training, 1978, Leysin, Switzerland, we saw a series of tapes by MMY in which he upheld "bramhachari" (a formal vow of celibacy for males) as the fastest path to enlightenment. His words on that course, repeated frequently over the next several years were that

male "governors" (TM teachers who practice the sidhis) should remain celibate before marriage -- and that they should avoid marriage before enlightenment if at all possible. He specifically indicated that this was the fastest path to enlightenment and the achievement of the TM sidhis (levitation, etc) -- and that some higher states of consciousness were not attainable unless one had practiced life-long celibacy -- namely Brahman Consciousness and Krishna Consciousness. He also held that Unity Consciousness was difficult if not impossible to attain in Kali Yuga without strict celibacy. (He did indicate that the rise to God Consciousness could be faster for a married couple than a single male.) He indicated that the fastest path for a woman was to marry and have children. All of us on TM teacher training noted the inconsistency: "If we (male TM governors) all remain single, who will the woman governors marry?"

- Sex was/is discouraged by course leaders on all residence courses in the TM movement that I'm aware of. It is said to be dangerous to one's evolution when one is engaging in lengthened and/or multiple meditations. Even married couples were encouraged to have separate rooms and no intimate contact during courses.

- As TM teachers we were told to avoid "tamasic" (impure) foods, particularly garlic and onions, because they led to excitement of the senses and sexual desire -- which would hinder our "evolution of consciousness."

- I was on staff at MIU Press, Livingston Manor, NY, during 1976-1978 (also known as the Academy of SCI, Academy of the Age of Enlightenment, and Capital of the Age of Enlightenment for North America/Northeast). Over the course of this time, I saw a distinct

change in the tenor and content of TM movement higher-ups on behavior in general, and sex in particular.

When I first became a volunteer in June 76, sex, outside books & magazines, travel to the "outside" world, even drugs were largely overlooked -- altho the grapevine had it that they were not to be indulged in.

Beginning in 1977, the pronouncements by Movement leaders became more stringent. One volunteer subscribed to Playboy. At first he was told -- in front of a large group -- to cease receiving it at Livingston Manor. Later his copies were seized from his personal mail and destroyed. Finally he was forced to leave staff.

At MIU Press, we began to be subjected to private and group meetings in late 1977 where we were exhorted to cease "non-sattvic/tamasic" (impure) activity -- especially intercourse or contact with women -- because it was said to cause mechanical breakdown of the printing equipment and affect the "purity" of the printed materials we produced (we were indirectly accused of causing the calamitous fall in TM initiations in the late 70s). We were urged to take vows of celibacy ("brahmachari") or at least to remain celibate while working for the Press. We were also told that this had been standard practice at MERU Press for years. (MERU Press was the European counterpart of MIU Press.)

At least one of the directors of the Academy at this time was rumored to have affairs with female staff. I personally experienced him leaving one of his alleged women friend's rooms in the middle of the night (as MIU Press staff we were frequently expected to work 24 hours or longer at a stretch). In Fall 1977 he was replaced, reportedly personally by Maharishi, by 3 new, single, male directors. At this time, we began having frequent visits from and audits by European "governors" who reportedly had worked personally with MMY

for many years and were "bramhacharis." They claimed to have the charter from MMY to restructure MIU Press and the Academy because of our lack of purity and obvious failures to inspire initiations in North America. (We were also reported to be losing a great deal of money.)

In late 1977, the physical plant began to experience frequent breakdowns -- water pipes burst, typesetting equipment broke down, presses began to fail. The then directors of the "Academy for the Age of Enlightenment" (where MIU Press was located) gathered the entire staff together and said that Maharishi had telephoned them blaming the breakdowns on the "impure" behavior of volunteers at the Academy and that as a result a number of changes were to take place -- at MMY's personal command: all couples and women were to be relocated to another facility, all "work/study credit" was to be cancelled amounting to some thousands of dollars per volunteer (the reason most of us went on staff was to exchange labor for TM courses), travel off the Academy grounds would now require approval by the Capital directors, and thousands of non-TM books, magazine, and periodicals were to be removed from the Academy because of their "impure" influence. (We were also told that it was our duty to maintain our consciousness in a pure state because we were responsible for maintaining purity for the entire US Northeast -- an extension of the well-known 1% formulation.)

Only single men were invited to remain at the Press -- and we were specifically urged to take up strict celibacy (no sexual activity or thought, most especially not masturbation). The relocation of women, children, and couples affected 30 or 40 individuals. Nearly 100 volunteers lost their "work/study" credit. Several openly gay staff members were dismissed. Those single males who remained at MIU Press were told that they would

receive instruction in the "sidhis" in exchange for a lifetime vow to remain as volunteers at MIU Press.

I left MIU Press in mid 78, but remained in contact with some staff members there for approximately a year. To my knowledge, the gender segregation and anti-sex mores and admonitions continued during that time -- reportedly with Maharishi's direct knowledge and encouragement.

John M. Knapp

## **Knapp on Niceness & trancenet.net**

In article <3l55vr\$q4l@Starbase.NeoSoft.COM, kar@Starbase.NeoSoft.COM  
(Kurt Arbuckle) wrote:

[poster writes:]

You attacked TM by association. It wasn't nice to do that without some evidence. I saw none.

[Knapp replies:]

I steadfastly maintain that I attacked no one. If you or anyone else draw conclusions from considering the similarities between TM, Scientology, and other groups, that's your responsibility. You could just have easily thought that they have nothing in common. Are you defensive on the point?

Nice? Gosh, I am most definitely not a nice person. I also am not out to play nice, either. I am a TM teacher, BTW.

I certainly made this statement, counsellor Kurt. And I still make no claims to be either a nice person or to play nice.

In my world, that does not equate with not "playing fair." I do not lie, cheat, or distort the truth as I know it on this newsgroup -- my idea of playing fair.

On the other hand, I do not always worry too much about the feelings and sensitivities of either pro- or anti-TMers, or carefully censure my language use -- my idea of "playing nice."

I personally believe it's time to spend some time telling the truth that is not so sweet -- to counter balance the decades-old distortions of TM "truth" that is sickly sweet.

As far as I can see, it is you who are distorting terminology. You asserted that I posted something to the effect that I do not "play fair." I asked for an apology or retraction because I knew damned well I never wrote such. You opted for a weasly "explanation." And I note, you were not able to find anything in Judy's obsessive recordkeeping that remotely approximated your original assertion.

I think we've both made our cases. Believe whatever you like.

Knapp on Personal Motivations for **trancenet.net**

A canned response to ongoing speculations and attacks on my affiliations, motivations, and character:

I was trained, certified, and made a TM teacher in Leysin, Switzerland, by the Maharishi in '78. I am not a member of any organized or disorganized group with an anti-TM agenda.

My spiritual beliefs are my own business. Pretty much in favor of all religions and spiritual leaders. Pretty much think they can fight their own battles.

My sexual orientation is my own business. I am not gay, bisexual, or a "sexual pervert" as one emailer succinctly put it -- altho I count sexual experimenters among my friends.

My mental health is my own business. I am not diagnosed as neurotic, psychotic, or any such DSM IV listing.

I believe in open discussion among adults of any topic. Particularly topics that, in my 20+-year TM experience, have been hidden from initiates and the public at large.

I believe such discussion offers TM believers the opportunity to dispel rumor and innuendo and TM dissenters the chance to have their case heard. I believe the heat of public discussion and the light of public disclosure may bring about much-needed reform in the TM movement.

Finally, I can't believe the crap hurled my way by people who may have an honest disagreement with me, but have received no intentional harm from my actions or statements.

I refer everyone who engages in defamatory attacks in a public or private forum to a close reading of the laws on slander, libel, and harassment.

## **Knapp: Short-Shorts**

### **On Hopping**

Of course. If you put a bunch of people on a mat and make them bounce around on their behinds, all you have is a poor comedy routine. But add in the movement commentary and what do you get?

"Ancient texts describe first stage levitation." "It's hopping, but it's different hopping." "Maximum brain wave coherence during flight means acting from

field of all possibilities." "It only looks like hopping because levitators are unable to maintain pure awareness for more than a split second." "If it's only muscle power, how come we don't get tired?" "There is sometimes a brief feeling of weightlessness at the top of a hop." "Extraordinary feeling associated with hopping."

### **Religion**

As a former TM teacher/governor, etc. and present day debunker, I think Cindy is right on the mark. There would be no sounds from my corner if TM would present itself as a religion and/or belief system. That way prospective initiates could rightly decide if TM was for them. Too many are told "it is not a religion" and then found they were bowing, and "namah"ing and Mother Divine courseing etc.

### **Coercion**

I see. And this is in no way coercion, right? When a person who has spent his or her life in an organization, which now contains most of his or her friends and associates, is basically given the choice between following rules he or she does not believe in (and which run contrary to established law) or being "excommunicated," you see no ethical or moral dilemma? Just checking...

### **Shunning**

This is a form of "shunning," albeit a fairly minor one, as practiced in some cults. If a person disagrees, no matter how slightly, with the dogma, the true believer insists that the dissenter is deficient -- overly emotional, lying or distorting the truth toward nefarious ends, psychologically damaged, "unstressing," or whatever.

## **True Believer**

The true believer's position is: "I have the ultimate truth. You disagree with me. We cannot both be right. Therefore you must be a) unstressing/purifying too rapidly, b) ignorant of the truth, c) evil, d) a poor pathetic psychologically damaged individual, e) a raving lunatic, or f) a mixture of all of the above. And the solution is to (1) meditate less, (2) meditate more, (3) meditate for decades, (4) attend more courses, (5) take these funny little pills that are not monitored for purity or contents, (6) take lots of castor oil enemas, and most importantly of all (7) pay us much more money."

And the true believer's favorite weapons are i) ridicule, ii) sarcasm, iii) shame, iv) intimidation, v) distortion, and when finally pressed to the wall, vi) flat denial.

## **Puja**

The main TM movement argument seems to go "The puja is not religious because we say its not religious. And if you disagree with us you must be a fanatic so your opinion doesn't count."

## **Tm Arguments**

That seems to be TM's standard M.O.: Issue a vague statement which you know will almost certainly be interpreted in a particular way. Unless and until you're called on it, don't do anything whatever to discourage that interpretation. When called on your fraud, point out that the original statement was ambiguous and claim that it's been misinterpreted. It seems to work when they're dealing with sycophants.

It would appear that one of the major benefits of TM is a permanent inability to speak English clearly.

SQRT of 1% EFFECT: This is taken from a poster from Judy Stein with the subject "Re: Solution to the TM Claims" dated 17 Feb 1995:

A 1984 publication describing the results of the Taste of Utopia Assembly notes:

"The need now is to establish one permanent group of 7000 [Sidhas] in one place on earth. This will ensure that the RISING TREND of positivity experienced during the three weeks of the Assembly never has a chance to relapse into negativity and problems [emphasis added].

"In order to intensify the effect of coherence and ensure that no pocket of negativity remains, similar groups should be established on each continent and every country. The number of [Sidhas] required for each continent is very modest [list of numbers representing the SQRT of 1% of the population of each continent]." **【Macro error: Can't compile this script because of a syntax error.】**

Note the use of the word ensure (twice). Also note: "The number of [Sidhas] required for each continent is very modest" not "may be very modest" or "is theorised to be very modest".

If the "SQRT of 1% rule" is not a rule why is it used as such?

### **Dead Agenting**

Uh, Oh, I see "Dead Agenting" beginning. [According to the many legal affidavits filed under oath by former CoS staff, it is part of CoS policy to always attack the integrity of their opponents, called dead agenting. According to the same documents, the honorable L. Ron Hubbard himself ordered it and thus it is part of their religious "canon".]

I hope every "innocent" reader sees through this. Notice the following itself borders on the libelous and that Mr. Wollersheim could likewise sue Mr. Farny

for libel. It's interesting how Mr. Farny believes that Wollersheim attacks against the entity called the "Church" is worse than Mr. Farny attacking the integrity of an individual who firmly believes in what he is doing.

## Kropinski's List of TM Casualties

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In 1986, Robert Kropinski filed "Answers to Defendants' Interrogatories-- John Doe I" with Judge Gasch of the United States District Court for the District of Columbia as part of his civil suit #85-2848.

We do not know whether all of Kropinski's allegations are accurate. We do know that the court found his case compelling -- Kropinski was awarded a settlement in the significant six-figures.

Our Editor personally knew victims #2 and #8 and can verify these stories.

Victim #4 is well known throughout the TM movement. We have every reason to believe that these -- and the 30 other stories that Kropinski claims to have documented -- are true.

How could such scandal be kept quiet for so long? You may know that the allegations of violence from within Scientology only surfaced 10 to 15 years after they began. We suspect that the TM movement is following a similar timeline. Who knows what stories will surface as true TM insiders begin to abandon the faltering movement?

We invite TranceNet readers to submit similar incidents to us. One of the most powerful weapons against the alleged abuses of Scientology has been the list of 300 suicides maintained by FACTNet. Let's accomplish as much to stop the abuses of TM.

Reprinted below from publicly available court records is the text of Robert Kropinski's "Answer to Interrogatory #40." As they say, not one word has been changed or omitted, with one exception. We have deleted the victims' names in the interest of their and their families' privacy. They have suffered enough.

Names and addresses are available to responsible parties -- as judged solely by the editors -- from the original court documents.

We believe these cases represent just the tip of the iceberg of TM casualties. We are maintaining a list of all documented cases. If you know of similar incidents, please email us.

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#### Interrogatory No. 40

State each and every instance of emotional and/or psychological injury arising from the practice of T.M. and the Sidhis that plaintiff claims or believes supports allegation 28 (for John Doe I, II and IV) of plaintiffs' complaint or allegation 27 (for John Doe III, VI, Vi and Jane Doe) of plaintiffs' complaint and for each such instance, give the following:

- a. The name and last known address of the person suffering emotional or psychological injury;
  - b. The date, time and place said injury was suffered;
  - c. The facts and circumstances surrounding the claimed injury;
  - d. The facts upon which plaintiff relies or which plaintiff claims supports his or her contention that defendants knew or in the exercise of reasonable care should have known of said instances.
- 

Answer:

The following is a short list of incidents which have occurred to other TM practitioners. Our research into reported incidents is continuing and we will continually update our findings.

[Victim #1]

Chairman of the MIU Philosophy Department, the Ad board and student

counselor. Advisor to Bevan Morris. [Victim #1] was a respected member of the faculty of MIU. [Victim #1] was actively engaged in soliciting participants to engage in sadistic and masochistic activities with men on the campus of MIU. [Victim #1] advertised in local newspapers and wrote articles for magazines and periodicals which specialized in these activities. His special interest was discovering the true meaning of a "master disciple relationship." He invited individuals to urinate and defecate on him while he begged to be disciplined.

[Victim #2]

Worked on staff at Livingston Manor NY. The directors of the Academy were aware of her recommended she continually take repeated SCI courses. Because she was wealthy and influential the advisory board at Livingston Manor finally approved her for a teacher training course. While attending her course in France she became hysterical and threw herself off of a balcony and was found dead by the teacher training course leaders. These leaders later were advised by the TM movement not to mention the incident.

[Victim #3], Fairfield Iowa.

[Victim #3] is a housewife and a member of the TM community in Fairfield, Iowa. [Victim #3] was experiencing mental difficulties from her practice of the sidhis. One afternoon, she was seen leaving the dome dazed. She later poured gasoline over her head and ignited herself becoming a human torch. She remains disfigured, and crippled from the incident.

[Victim #4], Los Angeles, California

The former wife of Dr. Keith Wallace lived in the TM center in Los Angeles. She was under the personal guidance of MMY and was permitted to live in the center with MMY's personal permission. In a hallucination while practicing the TM-Sidhi program she felt an older woman was drawing

energy from her body preventing her from levitating. She purchased a gun and shot the woman during their practice of TM Sidhis.

[Victim #5], Long Island, NY

Attempted to take the TM Sidhi program while on [sic] living on Long Island. The local center refused to recommend her to take the Sidhi program because of her history of mental instability. She left Long Island and took the Sidhi program in California. Later she returned to the same Long Island Center and proceeded to practice the Sidhi program with the same people who refused to recommend her. They never disallowed her to practice at the local center. Her mental condition continued to deteriorate while practicing TM and the Sidhis. She murdered her mother shooting her to death after practicing the Flying technique at the local center.

[Victim #6], Long Island, NY

After attending an extended rounding course in Europe [Victim #6] in a fit of severe depression severed his testicles, slit his wrists and throat with broken glass. The teachers [sic] in the Long Island area knew of this incident. [Victim #6] is an active member of defendants organizations and has been instrumental in helping organize large assemblies in the Washington D.C.

[Victim #7]

During an "Executive Governor" training course in Europe a group of ladies have reported that one woman threw herself out of a window after hallucinating. The other course participants were told by TM movement representatives not to report the incident or discuss the incident after returning home. This group followed their instructions until recently.

[Victim #8]

Director of MIU-Press at the ASCI-NY facility was housed in a padded room

from 1974-1976. During this period he would howl, scream and continually threw himself into walls only during his practice of TM.

[Victim #9]

A teacher of TM and a course participant during my AEGTC course, [Victim #9] was asked to leave the Fairfield community by representatives of the movement after being caught molesting children.

[Victim #10]

Promised by Mahesh and the TM organization that a four year graduate of MIU would be enlightened (cosmically consciousness[sic]) and would be incapable of making mistakes by the time he received his BA degree, [Victim #9] attended MIU. After returning to the Philadelphia area to work, [Victim #9] was last seen walking downtown in womens clothing. He has become a professed transvestite and is undergoing psychotherapy.

[Victim #11]

The defendants also were aware of a [n] MIU professor, employed by the defendants organizations, who administered thorazine by injection when handling meditators who had a severe reaction to the practices. The organization itself was no stranger to the use of powerful sedatives by injection to control "freak outs" during courses. In one case Mahesh ordered one of his own private secretaries drugged and placed in an assylum[sic] in order to keep her quiet. She had threatened to expose the organization and its practices.

[Victims #12]

There is no question the movement knew of these incidents and numerous others. My own review of files in La Antilla, the results of rounding courses in Majjorca[sic], Spain and Fiuggi, Italy confirmed these same disastrous consequences for many individuals. Additionally administrators of MIU are

aware of incidents like the student who jumped through a plate glass window, the staff member who couldn't[sic] be found and was later discovered in a dumpster, the student president who proclaimed he was Arjuna and was sent home, and they are aware of the individuals involuntarily[sic] committed to local mental institutions. They have witnessed and experienced for themselves the courses in which everyone was screaming, shaking and convulsing. They have had their own employees administer thorzine[sic] by injection to 'freak outs.'" They know and have known of students, former students and course participants who after leaving MIU or other movement facilities later committed suicide.

The movement has been repeatedly put on notice regarding these instances and chose to ignore the hard cold fact that these practices are dangerous.

## Lisa's Story

**Editor's note:** We reprint Lisa's story just as she wrote it, not one word has been edited. But we point out that most scholars who work in this field disagree with her assessment that victims are damaged individuals and so willingly join cults. Professor Margaret Singer and others write that the population entering cults is roughly equivalent to the general population -- excepting higher intelligence, creativity, and altruism. Cults don't have any use for damaged slackers.

Dear John:

Last Spring, I said I would send you my personal story to put up on the website. It's taken me a long time to get the perspective I needed to write it out. I guess I had to research TM enough to convince myself that my former boyfriend was beyond redemption before I could gain perspective and let go. It took me a long time to realize that the failure of the relationship wasn't my fault.

Anyway, attached is the story. Please post it if you think it will do anyone any good. I'd be interested in hearing from people with similar stories, if you run across any.

Thanks for **trancenet.net**. It has been an important part of healing from this experience. Know that you are providing a real service to people.

Best wishes,

Lisa

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I met Michael shortly after I moved to Bainbridge Island. We lived down the road from each other and frequently met while walking our dogs around the neighborhood. We were attracted to each other right away, and he would often stop and talk to me for an hour or so while we sat on my front porch. I don't remember what we talked about, but I do remember thinking, based on what I then perceived his level of understanding of life to be, that he had an incredible gift for self-delusion. If only I had listened to my instincts then. I would have avoided a tremendous amount of hurt, anger, disappointment and betrayal.

Michael seemed to stop by every day after a time, but the relationship wasn't really moving forward. I attributed this to a kind of shyness on his part, rather than what I later learned was an inability to take the initiative (after all, when you are a follower, you are accustomed to being told what to do and manipulated into action, rather than act from your own inner feelings). So, I asked him to dinner, and it seems after that he was a part of my daily life.

As new lovers do, we shared information about our childhoods, our schooling, our lives. We had a lot in common -- both vegetarians, both animal lovers, both enjoyed the outdoors. He mentioned at some point that he meditated and that he even taught meditation, which I thought was wonderful, but he never explained that it was TM and what TM was all about. I thought it was a harmless practice at first. It's amazing the things you don't see when you don't wish to see them. However, all through the relationship, I had the sense of something not being right, not being what it appeared, although I couldn't put my finger on it. He would eat certain foods and not others, but didn't know why -- it was just what he was taught. He wanted me to put the head of my bed on the east wall of the bedroom, but couldn't tell me why. I asked him why he had to meditate twice a day, but he could only answer that it was

because that it was what he was taught. When I asked him the benefit of meditation to him, he told me it was to relieve stress. I asked what kind of stress he was under, but he couldn't answer. He never questioned anything he was "taught," which I thought was bizarre.

As time moved on, the relationship and the fundamental problems in the relationship became more intensified for me. Michael was often insensitive, emotionally flat or superficial, socially inappropriate. Of course, when I tried to discuss the problems with him, he always insisted that I had "misunderstood" (later I learned that this is one of the many rationalizations used by TM devotees), shifting the blame on me. It bothered me that Michael never seemed able to focus on an activity for very long before he had to home to take care of "business." I eventually learned that his disappearing for hours at a time, in the morning and in the early evening, meant that he needed to meditate. Often, we didn't have dinner until 10 p.m. because the events of the day prevented him from meditating at a reasonable hour, and meditation took precedence over everything else. He meditated much longer than the standard 20 minutes, too. I asked him once if he could not meditate for a day and see what happened, but he wouldn't even try, telling me I just didn't understand the consequences. Once, when he returned from teaching a three-day residence course, he slept the entire next day, and he was spaced out for several days following.

Gradually, he would introduce certain ideas to me (like the Ayur Vedic diet book and the TM booklet). He would often say what I teased him were "cryptic t-shirt wisdoms" (such as "Well begun is half done") that seemed so shallow and stupid I couldn't believe he wasn't kidding. Imagine how frustrated he must have been with me -- here he was, quoting Maharishi and feeling so pompous and self-important, and there I was, making fun of what

he was saying because I thought he was trying to be funny! After I read the TM booklet, I started to ask him a lot of questions about the organization. I was concerned for him, but he never answered any question directly or completely. He insisted it was not a religion, that the mantras were meaningless sounds, and that I would just have to experience TM to understand how deep and meaningful it (and he, by association) was. I could not understand how such an intelligent man could believe so much in such utter rubbish.

Since Michael explained that he himself couldn't teach me (saying something like it was improper to teach friends and lovers), I went to the introductory lecture in Seattle one night. I was the only potential "inductee" there. I watched an old tape of the Maharishi, I listened to the teacher explain the different levels of consciousness and draw some ridiculous figures on a board. Although the teacher was very nice, he had this glazed-over look and feel about him that many religious fanatics have -- I think the term is "rapture." He also spoke many of the same phrases I had heard from Michael ("the mind turns to whatever is most charming"), and it threw me. In all, the experience really put me off, but since I was still trying to sort out my relationship with Michael, I went ahead with the course.

I remember back in college going through an initiation ceremony at the sorority I had pledged. I giggled all the way through that preposterous event, and it was all I could do to get through this one without doing the same. The ceremony was religious in nature, completely ritualistic; however, I was supposed to believe that TM is not a religion. I felt angry at being so deceived, and at the end of the ceremony, I discussed my feelings with the teacher. The teacher assured me that the ceremony meant "nothing" in a

religious sense. But I decided later that night, that I would not go back for "checking" and whatever came after that.

I discussed my experience with Michael and told him that I thought it showed a tremendous lack of integrity to manipulate people into believing they were going to learn a "technique" when instead they were to be participants in some religious ritual. I told him I felt he had betrayed my faith in him (shaky as it was), and I asked him why he had lied to me and the level of his involvement in TM. I asked him about the connection between the Natural Law Party and TM, since he was the state chairman for the Party and ran for Congress every two years. I asked a lot of questions, and all I got was defensiveness, rationalizations, and the argument that I was not "ready" to receive and understand such "powerful" information. I told him I was scared for him because he had based his entire adult life on a "house of cards," a system of values and beliefs that were, at best, substandard and beneath the dignity of human life, and, at worst, a form of self-imposed slavery. We argued, and everything that had bothered me in the relationship and in his behavior came to the surface. He stormed out and hasn't spoken to me since. It broke my heart, but I've learned a lot in the time since then.

Thanks to **trancenet.net** and other resources, I've come to understand that TM is not a "technique" but a cult. Cults are attractive to a certain type of damaged personality -- narcissistic, sociopathic, dependent people who have willingly abdicated their free will, accountability and responsibility in exchange for a pseudo-identity that they believe makes them Somebody. They lack real character and values, and have a noticeable lack of conscience. People like Michael are incapable of reflective thought, real insight, compassion and empathy not because of TM but because they are damaged personalities to begin with. TM (and other organizations like it)

simply preys on and supports the damage, and, in Michael's case, it becomes permanent. I guess it is attractive to be given the answers in life instead of finding them for yourself, but at what cost? To live a shallow, meaningless existence is a dishonor and a shame. I wonder how many TM devotees have successful relationships with spouses/partners who are not also involved with TM. I wonder why anyone to whom TM is so overriding in their lives would choose an "outsider." I wonder how many other people like me had similar experiences.

I don't know whether Michael chose me because I represented a challenge as a "convert" or because of a deeper and unknown need in that I represented the freedom and aliveness for which his soul cried out. I do know that because of his involvement and devotion to TM and his worship of Maharishi, he will never be free. He will never experience real love and the joys of a real relationship. He will never know truth. In short, he will never be fully awake or alive. It makes me incredibly sad, not just because I loved him, but because it is a waste of precious life.

"Mark's" Story: On Being Gay in TM

Should I tell you my story?

I mean I guess you are a very busy man and I appreciate the fact that you could not possibly handle all the requests for help that are sent to you. I will try to make it brief and to the point as I believe that my experience could be of value to people like me who maybe are trying to fit in and being abused by organisations like TM in the name of helping them to overcome there differences.

I am referring to being gay, John, and some people who would use organisations like TM to either find themselves or run away from [their] sexuality.

My story starts on the day I read Perfect Health by Deepak Chopra (more on him later!).

It was May of 1992 and I was a naive, sensitive and closeted gay person. I had no one to talk to about my sexuality and decided the only option was to suppress it. So anyway I read the book and was really interested in the technical side of Ayurveda. I had a real understanding of it and thought that this was what I wanted to do, not only learn more about it but maybe practice as well.

I rang the number on the back of the book for further information, I spoke to [a local TM teacher], and he said that the best thing to do was to come into the centre and have a consolation [sic, consultation]. I went along and was taken [a]back by his friendly, professional manner and of course his knowledge of Ayurveda which was what I really was after. After a brief talk he convinced me to learn TM as part of finding out more about Ayurveda (Maharishi Ayurveda, I had no idea there was any other sort).

That was the first deception... You must meditate to learn the most from Ayurveda.

My father had done TM many years ago to help control his anger and it worked (he no longer practices TM and I understand why!) and is still an angry man, but I digress.

So I knew that it was a technique to help reduce stress and had certainly never heard of other claimed benefits.

My group of six other people who started meditating together were are [sic] [an] odd sort of housewives, another gay person (as I later found out), managers and office workers. Of that group I know for sure that four including me no longer practice TM and never will again. So I started to

meditate and from the first day I had the most amazing special affects while meditating. I mean these were like out of body experiences the works! [The teacher] said that these were very special things but not to concentrate on the[m] too much and it all would settle down soon.

I[t] didn[']t. I started to have spontaneous transcending at my work ( I was a printer working with dangerous machines!) and would have to stop working and sit down to rest during them. I was having up to 5 per day at one time.

The experiences , although felt wonderful, were not getting less, and I started to have psychic manifestations or maybe they were hallucinations? Anyway [my teacher] couldn[']t offer any real help or guidance but the usual rubbish (and I got the feeling that he had no idea what I was talking about).

My beloved aunt died that year and she came to me in the most moving experience I have every had during meditation (ghost?). It rocked me to my soul and all [my teacher] could say was, "Let[']s check your practice." I think he was scared of my experiences.

I put up with 12 months of on and off experiences but in no way was I getting enlightened. I was [losing] friends fast and my job wasn[']t looking too good either! I was putting pressure on friends to learn and family too. I must have been a real pain in the ass to my loved ones, but they are a understanding lot, thank goodness!

It was when [my teacher] and his new wife went to Germany for a holiday that I started and did have my first break from TM.

I was living in [their] home, house sitting for them while they were away, and I had my first sexual experience with another man. It was a total disaster but [it] gave me a new understanding of my self and my sexuality and how I could incorporate into my medi[t]ation!

I was very excited and when [my teacher] came back from Germany I arranged a meeting with him on our usual group meeting night (being 7:30pm on Thursdays) we met at 7:00pm and by the time we went into the meeting with the others at 7:30pm I new that I would be never coming back to TM again.

I sat throughout the meeting and didn[']t even talk the whole way through -- my world was shattered. I went home that night and cried for 4 hours. A TM friend came around to comfort me and called [my teacher] who also came round, but by then it was too late I was out of TM.

What Bruce said to me that caused the death of part of me and the birth of another and sent me on my way to become free of TM forever was, "You can never become a[n] Ayurvedic doctor, you can never become a TM teacher, you can not be gay if you want to be involved with TM."

I must say coming from someone that I loved dearly ( I really did love him, now I only pity him) sent me into a bit of a spin. His only correspondence to me (through a friend) was that, "Martin you are limiting yourself by choosing this lifestyle," but it fell on deaf ears. I was not going to listen to him.

In a way I was so happy to be free of TM, it was like a release from prison. You think that you[']ve got it made and then you see what[']s really outside and you think that you can never go back. Of course I was wrong.

My last contact with [my teacher] was at the meeting in which I learned the Primordial Sound Technique. I wanted to learn it for two main reasons, to meet Deepak Chopra and to experience (what I thought) was a[n] Ayurvedic technique.

I spent the \$700 and had the personal consultation with Mr Chopra, which consisted of two [minutes] of pulse touching and mantra-giving (something

like 'Trapus-vena'? can[']t really remember it clearly). Anyway I never did it once and it was a complete waste of \$700 (of which I couldn[']t really afford to spend!) although the tape of Maharishi chanting (supposedly) is actually quit[e] good (boy was that the most expensive tape I ever bought!)

The brainwashing was deep but my sexuality was deeper. You can[']t fight nature. They always said so, who was I [to] argue, my sexuality was what nature made me.

The one thing that I resent was the loss of Ayurveda. It was my life and I just couldn[']t continue with it under Chopra.

I [now] understand that TM [doesn't] own Ayurveda or, in fact. meditation -- anymore than Christians own the words of Jesus. However with TM and my experience of Ayurveda being so linked I have a totally block now, and it is sad for me.

## **LIFE 102" What to Do When Your Guru Sues You**

### **APPENDIX A**

#### **A Brief History of Me**

THIS IS about as optional as chapters come--in fact, it's not even a chapter at all; it's an appendix. I put it in at the end because by this point some people may be curious about my personal history insofar as spirit, religion, personal growth, and book-writing is concerned.

Please keep in mind that during this time I was falling in love, getting dumped, moving from one rented domicile to another, working dull jobs, getting sick, getting better, doing all those things ordinary human beings do. I didn't include these things--and so many others--because they weren't the subject of this book. Besides, I have to keep a few secrets for my autobiography.

I was born August 5, 1949, and raised in Allen Park, Michigan, a middle-class suburb of Detroit. My mother, raised a Catholic, married my father who was not only twice her age, but had been divorced three times. According to Catholic teaching at the time (and, who knows, maybe still), in marrying a divorced man my mother was condemning her mortal soul to eternal perdition, but if she raised her children to be good Catholics, the children might have a chance. This allowed the infidel who married the heathen special privileges in hell--in my mother's case, this might include a cold can of Diet Squirt down there--on occasion. My mother did her best: Mass on Sundays, catechism on Tuesdays, no meat on Fridays.

I didn't enjoy the dogma much, but somewhere about the age of seven I remember being fascinated by the magic of it all. If encouraged, I probably could have gone on to become a priest. If anything, however, my mother discouraged me, and for this I am eternally grateful.

I think my rift with Catholicism came when, around ten, I failed to understand why my mother and father, the people I loved most in the world, were both condemned to hell. No priest or catechism teacher could properly explain it to me.

The final break came thanks to Father Maycheck. Father Maycheck was my catechism teacher for eighth grade. My mother kept saying: "Maycheck, Maycheck, that's a familiar name." One day it dawned on her: Maycheck was the priest who, while assigned to another parish, baptized me thirteen years before. Excited, I went to catechism that Tuesday and told him that he had baptized me. I thought this gave us some incredible spiritual connection. By the end of class (I must admit, I was a behavior problem), he had thrown me on the floor, kicked me, and announced to me, the class, and God--not in that order--that if he knew when he baptized me how I was going to turn out, he would have drowned me. So much for priestly saintliness and incredible spiritual connections.

By this time I was already lost in the spiritual act of creativity. Throughout junior high and high school, if it was creative, I was involved: acting, painting, writing, designing, singing, skipping class, you name it. (A playbill from that

period has my name on it an embarrassing number of times, ending with the phrase: "Program written, designed, typed, and printed by Peter McWilliams." One neighbor claims that in this production I would pull open the curtains, come out and take a curtain call, leave the stage, close the curtains, open the curtains again, and come out and take another curtain call.)

Somewhere around 1964 or 1965, when I was about fifteen, I began reading *The Realist*. This was a publication edited by Paul Krassner from which I gleaned my first glimpses of enlightenment. It was enlightening on all levels: intellectually, spiritually, creatively, psychologically, politically, humorously. It was a ray of pure light that shone into my bleak Allen Park High School existence.

One of Krassner's most impressive articles was an interview with Albert Ellis, Ph.D. Ellis had founded what he called Rational Therapy (later Rational-Emotive Therapy) and he was so damned, well, rational. It made perfect sense. It still does. "It's not what happens to you," Ellis said, "it's the decisions you make about what happens to you that determine how you feel." It's a teaching that goes back two millennia to Marcus Aurelius--and to Epictetus before him--but Ellis couched it in modern terms and created for its implementation a psychotherapeutic model.

In the chapter, "Guru U.," I tell how Albert Ellis entered my life again almost thirty years later--this time in person--to once again "save the day."

Nineteen sixty-seven was quite a year. I was seventeen going on eighteen, and in the span of a few months had fallen in love for the first time, wrote poetry about it, published the poetry, had my first religious experiences, and watched my musical tastes change from Broadway shows, Mantovani, and 101 Strings to Bob Dylan, Jefferson Airplane, and Sergeant Pepper's Lonely Hearts Club Band.

[Twenty years later, when the CD of Sergeant Pepper finally came out, I put it on and heard it for the first time in all its digital splendor. A young man who worked for me stopped and listened intently to two or three songs. I was pleased that "my" music transcended the generations. Eventually he asked: "That's The Beatles, isn't it?" I felt very old.]

It's hard to describe how most of us viewed LSD in 1967. Within seven years, young people would be "dropping acid," going to discos, and dancing all night to the Bee Gees. "What's the younger generation coming to?" us old-timers--then twenty-five--would lament.

In 1967 it was different. Our belief was that LSD induced religious experiences; the attitude ("set") and environment ("setting") in which we took it reflected that belief. And so, for the most part, we had religious experiences. (What we had, of course, was a clearly altered state of consciousness which we called a religious experience. But then, who is to determine what is and is not a "genuine" religious experience?)

In time, however, LSD became dull. I kept having the same trip over and over. It was as though I walked to a door, opened it, looked in, liked what I saw, but

could not enter. Walking through those "doors of perception," as Aldous Huxley called them, was my goal, and I realized I needed something other than LSD to pass through.

First, I tried reading--books like Doors of Perception. I didn't understand much of it. The best book on the subject was Alan Watts's The Joyous Cosmology. Then I tried yoga, saunas, and massage. Enjoyable, but not enlightening.

In 1968, I had one of the most significant meetings of my life. I had driven to Chicago to attend a weekend meditation workshop with Alan Watts. Absolutely nothing significant happened during the workshop, but I can now look back with pride and say, "Yes, I met Alan Watts."

Alan Watts wrote beautifully and spoke eloquently. He had an upper-class British accent, an extensive education, and an obvious love of language. He knew something interesting about everything. His book, THE BOOK: On the Taboo Against Knowing Who You Really Are, was the first to "spill the beans" in plain English about what the East believed but the West denied. Fortunately, THE BOOK was not as popular as it would be, so Alan Watts didn't get into the same kind of trouble for "taboo breaking" that Werner Erhard later did.

Allow me to get ahead of my story for a moment and fast-forward to 1973: I was in Italy where I had (get this) taught Transcendental Meditation to a Jewish divinity student at a Catholic university on Halloween night in the

room in which Elizabeth Barrett Browning had died. I had been traveling in Italy, which is permeated with Catholicism, and eventually I became permeated with Catholicism, too. I talked to a priest about what I had to do to return to the fold. He told me he wouldn't even consider readmitting me (that is, hearing my confession) until I promised (faithfully) never to do Transcendental Meditation again. This made no logical sense, as I knew Catholic priests who practiced TM, so I did not re-Catholicize myself.

While in Europe, I heard Alan Watts had died. In an issue of Playboy, which I read when I returned home, was one of Alan's last articles. It was on the Bible, and to this day stands as one of the most insightful pieces I've ever read on the Good Book. (It won the Playboy article-of-the-year award, and certainly deserved it.) It was Alan's final message to me, one he had preached over and over: don't be bound by tradition; spirit is not found in books, not even my books--especially my books. Move on, move on.

[Back, now, to the chronological tale of our Candide of Consciousness.]

I "got into" (as we used to say in 1968) foreign films: Huxley, Leary, and Alpert were replaced by Bergman, Fellini, and Antonioni. The films did not bring enlightenment, but all those subtitles did increase my reading speed.

I decided to include more people in my quest. In early 1969, I took my first sensitivity training (a.k.a. therapy group, a.k.a. T-group). The motto of sensitivity training was: "You don't have to be sick to get better." These were groups of about ten people and a "leader" who got together one evening

each week for about ten weeks. I was remarkably fortunate to have Melba Colgrove, Ph.D., as my first leader. The purpose of sensitivity training was to explore feelings: "Feelings are facts!" Melba would say again and again. It's hard to remember how stifled emotions once were in this country: to feel something--anything--was considered a sign of weakness (especially for men), hurt was considered a lack of character, tenderness was viewed as a sexual advance, anger was completely verboten.

So, into the sensitivity-training pool, where it was not just okay to explore feelings but encouraged, we dove in. I was fascinated. It was all so clandestine. Here were all these adults (at nineteen, I was by far the youngest), who seemed as impregnable as adults tend to seem to nineteen-year-olds, and they were all breaking down. They revealed the sham of "adult life" that I had sensed but never dared fully to believe. Eric Berne's Games People Play was a popular book, and these people acknowledged one destructive game after another--the very cultural games that I, as a "young adult," was expected to master; the rules of which I had better obey. (My two 1968 arrests for marijuana possession were clear "had better obey" signals.) I watched these adults break down--breaking out of programming that was not of their choosing--and they seemed the better for it.

What seemed to be breaking down was, in fact, setting down: setting down burdens. Some left them sitting there; others picked them up again.

[Someone once said: "Enlightenment is simply the process of setting a burden down, and not picking it up again."]

I was hooked. I took one ten-week session after another--always with Melba. (I took a weekend intensive once, not with Melba, and saw how important proper leadership was in group work. Where Melba made souffls, the guy who led the weekend intensive could only manage broken eggs.)

I began seeing Melba professionally in private psychotherapy sessions. She would charge me for a half-hour session (\$35), but always gave me an hour. My individual therapy with Melba continued for the next five years; she always seemed to have a group going, and I always seemed to be a part of it.

There's a book, *Psychotherapy: The Purchase of Friendship*, whose title describes my relationship with Melba. Well, not quite: the book about Melba should be titled *Psychotherapy: The Purchase of Love*. In addition to our professional relationship, we had a deep personal connection. More than anyone else, Melba helped me become the person I wanted to be.

Also in 1969, I was initiated into Transcendental Meditation, made famous by The Beatles' association with Maharishi Mahesh Yogi. My first initiation! [initiate divides neatly into in-it-i-ate.] My first Maharishi! [Rishi means teacher; maha means great.]

I chose TM by default: it was the only spiritual practice available in Detroit in 1969. People criticized Maharishi for being commercial. He would reply that commerce meant making something available only in one area available in others; therefore, commerce was good. I agreed then; I still do. TM was taught as a simple, twenty-minute, twice-a-day technique that would, in eight years of regular practice, lead to Cosmic Consciousness. I practiced it

for precisely eight years--without missing a single meditation--did not achieve Cosmic Consciousness, and stopped.

In that eight years, I became a TM teacher (a.k.a. Initiator), wrote a book about TM (The TM Book: How to Enjoy the Rest of Your Life), published the TM Book myself when no other publisher wanted it, watched it become a #1 New York Times bestseller (both in trade paperback and mass-market paperback), and I became (along with Harold H. Bloomfield, M.D., the author of that other book on TM, TM), the media spokesperson for that brand-new ancient phenomenon: meditation.

All this full-time TM work was financed by my poetry books. Rod McKuen had become a sensation putting what were essentially unrhymed lyrics of love songs into books and calling them poetry. Rod McKuen, however, was only available in hard cover. I put my romantic poetry into trade paperback. Thus, by becoming the paperback Rod McKuen, I became a success. In the late 1960s and, especially, the early 1970s, my books of poetry (eventually there were fourteen) sold something like two million copies. Because no one else wanted to publish poetry, I published it myself.

I probably didn't spend as much time with poetry and publishing as I should have--I was captivated with TM and wanted everyone, everywhere to learn it. (Not just learn it, practice it.) TM was, after all, "the solution to all problems," and I certainly wanted to help others solve all their problems. I became one of Maharishi's elite group, the 108, who were financially self-sufficient proponents of TM willing to donate all their time doing just that.

The only thing that gave me trouble during this time was celibacy. Maharishi recommended celibacy for the 108. I would spend months and months on special 108 courses where no one had sex, but at the same time sex was the only thing anyone ever talked about. Men weren't supposed to have wet dreams: anything even approaching a wet dream was referred to as "trouble in the night." TM was becoming almost Benedictine--without the advantage of fine brandy.

More serious trouble began after the success of The TM Book and the general popularity of Transcendental Meditation. I found myself lying more often than I wanted. Although TM was marketed as a "simple, scientific technique with no religious affiliations whatsoever," the more involved one became in TM (weekend retreats, month-long retreats, six-month retreats, teacher training courses, and the like) the more aware one became of Maharishi's cultural and religious biases. Some would call these Hinduism, but they are as much Indianism as Hinduism.

What many people don't realize is that Hinduism the culture, and the lifestyle of India are inseparable. What we would call a Hindu practice, someone from India would say, "That's just the way things are done." The concept of Hinduism is a Western attempt to extract the more spiritually directed aspects of the Indian lifestyle so that they can be understood by the Western mind. To the Indian/Hindu, there is no distinction.

Maharishi, being an Indian/Hindu, simply wanted things to be the way he thought worked best. That included vegetarianism, celibacy, and, of course, meditation, meditation, meditation.

It also included worshiping one's guru. Any praise given to a Hindu teacher is immediately passed on to his or her guru. "I alone am nothing; everything I am or have is thanks to my guru." This is designed to keep all teachers humble and grateful. If a teacher is not permitted to accept praise, how can the teacher catch "the teacher's disease" (a.k.a. megalomania)? So, the phrase often used is "jai guru dev," which means "thanks to my guru." (John Lennon used the phrase in his song, "Across the Universe.")

The devotion Maharishi had for his dearly departed guru--and our similar devotion for Maharishi--certainly gave the whole thing religious trappings. Whenever Maharishi came into a room, we would stand, press our palms together, and bow our heads in his direction while saying, "jai guru dev," meaning him. He would put his palms together, bow, and say, "jai guru dev," meaning his guru (a picture of whom was always behind him when Maharishi spoke).

As I mentioned, I stopped doing TM in 1977 when the promise of Cosmic Consciousness in eight years of regular meditation was not fulfilled. I stopped quietly: no great announcements. I had to formally disassociate myself with TM, however, when the Sidhi Program began.

The Sidhi Program promised such handy household tools as invincibility, immortality, the ability to walk thorough walls, and, of course, levitation. All this in a simple six-month course, results guaranteed or your money . . . well, let's not get too carried away just yet with those guarantees. Rumors spread of people floating around the lecture halls where Maharishi spoke. Photographs were circulated of people, legs crossed, smiling blissfully, hovering over beds. The first Superman movie had just come out, and the teaser billboards read: "Today, you will believe a man can fly." I'm sure some enterprising TMers wanted to take the billboard below it saying: "...and Maharishi can teach you how."

I remained skeptical. No: I remained a devout disbeliever. When the first people came back from the first Sidhi course, a public lecture and "demonstration" was announced. Of course, I went. The whole evening was amazingly tawdry. "Just before we demonstrate levitation, let us tell you a little bit about the Sidhi Program . . . ." And three hours of droning lecturing later we were told there would not, after all, be a demonstration of levitation: the two speaker-graduates of the Sidhi Program did not feel they could levitate "gracefully" enough, and they did not want to do anything embarrassing to diminish Maharishi's "dignity." Groan.

Personally, I'm convinced Maharishi intentionally put together a dog-and-pony show (with no dog, no pony, and no show) to turn off the casual meditator while drawing the devout believers closer to him. It was his way of separating the wheat from the chaff. TM had grown unmanageably large in just a few years. By 1977, something like a million people had learned TM in

the United States alone. Ironically, the greater the success it had at recruiting new initiates, the more trouble the TM organization was in.

TM was sold for a one-time, up-front price that included all future support, including free "checking," a procedure that made TM easy again if it ever became difficult. With a million people flocking to TM centers for checking and other free support, the TM organization was in danger of bankruptcy. It had built something of a pyramid scheme. As the number of new people learning TM decreased, but the services to the old meditators continued, there was a serious cash crunch. How to pay the bills? My suggestion was to charge for checking, as one would for any other professional service. Maharishi, it seems, had another plan. (And, again, that this was his plan is my conjecture.)

If he could promise something truly outlandish, something no rational person would believe--but Maharishi's true believers would believe--he would be like Moses on the rock: "Let he who is on the side of the Lord come to me." In other words, choose: the golden calf or the Ten Commandments; Western logic or Eastern devotion. The vast majority of meditators--appalled-- went away, never to darken TM center doors again--doors which, for the most part, closed forever, and the TM organization went into the business of selling Sidhi Programs to a much smaller but far more faithful group. was the room where they practiced their Sidhis. They were irreconcilably convinced that I was laughing at their spiritual technique. It was a chilly weekend.>

My fondest remembrance of that time is not the bestseller list, my ten minutes of fame (I still have the raincheck for the other five), the people I reached, or even the money. It was at a month-long retreat I took only a year or so after starting TM. I was--as I had been with Catholicism as a young child--enchanted by the magic.

One evening, Maharishi was lecturing to a packed house of probably five hundred. People sat in chairs, but also gathered on the floor around the riser on which Maharishi's chair sat. (Maharishi always lectured sitting down.) I was down front. (It's hard for me to imagine--much less remember--but for nineteen-year-olds, sitting on a floor for hours was perfectly comfortable.)

Maharishi was explaining his theory of how to get the material things you want. Unlike the Western tradition of "go out and get it," Maharishi held that if you thought about something long enough and desired something strongly enough, it would automatically come to you. This concept, of course, rattled our culturally conditioned Western minds, so Maharishi found himself explaining it over and over. (I never understood why the man didn't just say, "Go out and give it a try, damn it, and see if it works!" But Maharishi--unlike me--was infinitely patient and answered the same question to the same group again and again, each time as though it were the first.) When questioned about the mechanics of physical manifestation, Maharishi toyed with the saffron scarf he was wearing.

"I see this orange color," he said, "and I think orange, orange, orange, and I think, 'I want an orange,' 'I would like to have an orange,' 'I want an orange.'"

At this moment, I realized that I had with me--an orange. Some force beyond me took it from there. I stretched out my body, offering the orange to Maharishi, and he said, without missing a beat, "I want an orange, I want an orange, and here it comes!" He reached down, received the orange (it looked something like Michelangelo's God giving life to Adam on the Sistine Chapel, except in reverse), and the audience went nuts. Here was an actual demonstration of how thoughts and desires alone could produce tangible, material results.

It also showed me, once again, how much joy I feel as "the messenger." (Maharishi left the orange behind, I retrieved it, peeled it, and distributed it amongst the dozen or so people who had the simultaneous desire: "I want to eat that orange." I only got a small piece of it, but I recall it as the sweetest orange I ever tasted.)

When I left TM in 1977, whatever vacuum I may have had in my personal growth or spiritual life was already filled by est. Est either stood for Erhard Seminar Trainings or was Latin for "the essence, the best, the most, that which is." More likely, it was both.

Est began when Werner Erhard (or was his name Rosenberg?), a student of Mind Dynamics (or was it Psycho Cybernetics?), achieved enlightenment (or was it illumination?) while driving across the Bay Bridge (or was it the Golden Gate?) and invited twenty (or was it thirty?) of his closest friends to his apartment in San Francisco (or was it his home in Marin County?) so that he

might share with them the enlightenment he received. He kept everyone there until they all "got it." They all did, and est was born.

I liked est. I liked Werner. I still do. In the world of personal growth, he was a true pioneer. What later became known as the "Personal Growth Seminar" was, as far as I can tell, invented by Werner in his San Francisco (or Marin County) apartment (or house). He's one of the few people I've met who genuinely had charisma: something around him crackled with electricity, the sort of presence people say John Kennedy had.

Werner's greatest triumph was also his greatest mistake: he, more than anyone else before him, challenged the most fundamental taboo of the Western world. That taboo: Let's pretend that life is very serious--that we only have one brief chance (this lifetime) to earn our eternal paradise, or be forever damned to perdition. In other words, the Western mind, due to its programming, has enormous difficulty accepting the idea that nothing matters. In order for Christianity in the West to survive as the religious (as opposed to spiritual) force it has grown into, everything must matter; everything must matter very, very much. A single slip in a single moment can cast you eternally into hell. Therefore, in each moment, one must be intensely searching for sins not to commit.

This, not surprisingly, gets in the way of enjoying the moment. The moment, however, is where truth, God, enlightenment, and paradise are found--according to the Eastern philosophies. those subjects?>

So, here's Werner Erhard challenging the most fundamental of Western taboos, and doing so on national television. When anyone challenges fundamental taboos on a large scale, they're sometimes made a hero, and usually destroyed, but generally not in that order. Werner Erhard has certainly been destroyed (between the IRS and vilification of the press); his potential herodom is up to history.

There's no doubt est was harsh medicine, but I was, at the time, in need of some harsh medicine. To a tough steak comes a sharp knife, as the saying goes. If that doesn't work, it's on to the meat grinder. Est was sometimes a sharp knife, and sometimes a meat grinder. That's okay with me--I prefer tender hamburger to tough steak.

Among the most important practical things I learned from est was simply keeping agreements. Maharishi was notoriously poor at this, and his followers were as bad. I remember keeping several people waiting for two and one-half hours in front of Disneyland while I la-di-dahed my way down there. There they were in the hot sun, just outside "the happiest place on earth," waiting for me. The most appalling part of it was, I didn't give it a second thought. Besides, to my still-juvenile mind, breaking agreements was a sign of freedom, of independence, a demonstration that "no one and nothing controls me!"

Werner Erhard's teaching: "Your life works to the degree you keep your agreements." It was one of those arrows that Bob Dylan meant when he

sang: "If the point is sharp and the arrow is swift, it can pierce through the dust no matter how thick."

I also learned from Werner the importance of moving through fear and taking risks. In meditation, I had learned to move through passive fear--the fear of sitting alone in a room; the fear of loneliness. Through est, I learned the benefits of active fear: "Whatever you're afraid to do most, that's the thing to do next." There was, of course, a fundamental morality involved: don't physically harm the person or property of nonconsenting others; and logic: if something was going to be physically harmful to yourself, don't do it. If, however, something just might be physically harmful, make the best precautions possible, then do it. The sooner the better.

At the est Six-Day Course, for example, they had me running 1.1 miles each morning and sleeping only two hours each night. As hard as it is for me to believe (even now) I not only survived, I thrived. I graduated on July 4, 1976, and went back to New York while the city exploded with fireworks.

Est lost me when they handed out a several-page, single-spaced list of what was expected of trainers. I wanted to be a trainer, but this list did not just describe perfection--it mandated divinity. I didn't want to put undue limitations on myself, but I knew I'd never achieve all this, so I moved on.

Somewhere during this time (1975-1977), I took the First and Second Year Course in the Science of Mind. My cousin, Dr. Carlo DiGiovanna, was a minister of Religious Science in North Hollywood, and he sent me the weekly

audio tapes of the class, including the questions and answers. I listened to the tapes, did whatever homework there was to be done, and enjoyed all I learned.

Also around this time, Melba, Harold Bloomfield, and I got together to expand a book of poetry and advice I had written in 1971, *Surviving the Loss of a Love*. The book we created was called *How to Survive the Loss of a Love*, and I published it in hardcover in 1976. I sold the rights to Bantam, and they published the mass-market paperback edition in 1977. To date, it has sold more than two million copies. In 1991, we took the rights back from Bantam, revised the book extensively, and I published a new, expanded version.

My next "official" study was with *Actualizations*, which consumed much of early 1978. The name came from Abraham Maslow's concept of self-actualization. Maslow, in a pioneering effort, examined healthy people and saw what they did, rather than studying unhealthy people to find out what not to do. The founder of *Actualizations* was a charming Australian named Stuart Emory. I admired the work he did, I took many *Actualizations* courses, and sent a lot of people to it, but didn't do much volunteering. I had no illusions that I would ever be able to impress Stuart sufficiently so he would let me lead an *Actualizations* seminar.

Next to Alan Watts, Stuart Emory was the most eloquent teacher I've studied with. At graduations, glasses of champagne were passed around with a strawberry in them. (Organic apple juice was available for teetotalers.) He spoke beautifully, carefully choosing his words as one who has a love of

language. Unfortunately, his books never caught on. I can vaguely remember the title of only one of them, which was something like Being In Love Is Insufficient Grounds for a Relationship. He had style.

All of which brings us to fall 1978, my first Insight, and my first meeting with John-Roger.

## **Escape From Transcendental Meditation**

**by Albert Miller**

I first read about Maharishi Mahesh Yogi in a Coronet magazine article in 1971. It was a review of the guru's latest Western activities and his new book, *The Science of Being and Art of Living*. He was attracting people with a sort of mystical charm and his message about transcendental meditation sounded intriguing; TM was in vogue and a lot of people were doing it, I read. "Do less and accomplish more," the yogi had said, voicing one of the alleged benefits of the meditation practice.

Apparently with genuine altruism he wanted to help people reach high potential. Contact with "Being" for self-fulfillment was the immediate goal; spiritual regeneration, enlightenment and cosmic consciousness were grand objectives.

Once learned, I read, TM would neutralize stress and quickly improve all aspects of mind and body. Its continued practice, he asserted, would open doors to higher states of consciousness where you would acquire a host of supernormal qualities such as "pure creativity" and "spontaneous right action."

That part was too much to expect from merely meditating, I thought at the time. Normally I would have dismissed statements like those as pure fantasy, banking on my New England heritage of discrimination and downright caution. But for a workaholic like myself, the stress management claims for TM sounded useful, even plausible, and the mere possibility of unfolding

one's inner potential made it seem worth the investment of \$75. I called the TM center in Los Angeles and was meditating one week later.

The twice daily routine, with eyes closed, slowed me down considerably and gave my body and mind some much needed rest. A marvelous feeling of well-being ensued, which I credited to TM. And the local TM activities provided ready-made social contacts that were generally missing from my life. (In addition to being a workaholic, I also had a tendency to be a loner.)

### **The Vision**

From then on I read everything I could find on TM, did the meditation regularly and attended weekly meetings, asking questions to understand subtle experiences and manage occasional difficulties with the practice. I became a sort of expert on it after a while, encouraging others and expecting high attainment. I planned to become a teacher of TM, was active at local TM centers, and started preliminary training.

TM residence courses were next, two-to-seven days in length, where we did up to six meditations a day instead of the normal two. Before each meditation we would hyperventilate with a breathing practice called pranayama, and then did a series of body stretching exercises known as yoga asanas. There were quiet discussions about movement-related subjects, and we watched endless videos of Maharishi extolling the benefits of TM from every conceivable angle. Evening meetings on residence courses ended by listening to tapes of Indian pundits softly chanting hymns from the Hindu holy book, Sama-Veda.

Following one three-day residence course, I walked into my house and immediately hallucinated with a clear vision of personal distress: I was in ocean waters swimming against currents that were pulling me seaward, unable to make it back to land. The vision came and went but was always the

same. It was in full color and so intrinsically real that I would sink into myself, so to speak, with each reappearance and I had a hard time holding on to present reality. The vision slowly subsided over twenty four hours and finally went away. My TM teacher said: "Something good had happened." I was not reassured.

In 1979, after meditating regularly for eight years and not feeling particularly enlightened by it, I decided to take the advanced meditation course called TM-Sidhis, hoping to get better overall results from the daily practice. At that time, I owned and operated a magazine publishing business in Laguna Beach, California. After learning the TM-Sidhis, I continued my meditation program with the added technique for another six years without noticeable advances, apart from having less concern about everything in general.

### **The Plunge**

Most of the people I met through the TM movement in California had moved to Fairfield, Iowa, where they practiced their meditation in one of the big golden domes on the Maharishi International University (MIU) campus, located in Fairfield. There was a dome for women and a dome for men, each with space for a thousand people. Meditating in large groups like that was said to be much more profound, and you didn't have to be an MIU student to participate. That was an incentive for me; most of my friends were there and the cost of living in Iowa was half of what it was in Laguna Beach.

I sold my business and moved to MIU in January, 1986. The change of pace and new horizons were instantly rejuvenating: a circle of close friends with a common cause and living on a college campus at my age were immediate boosts to morale and ego. My friends and I credited TM and TM-Sidhis in the golden dome for this new lease on life. One of the other alleged benefits of

doing TM is that you will receive the support of nature in every endeavor: I felt supported; I believed it all.

I joined a staff group at the Maharishi Capital of the Age of Enlightenment (MCAE) on the MIU campus. There are "Capitals" (MCAEs) in major cities throughout the world to administer local TM-movement functions, viz., promoting, lecturing, and teaching the TM and TM-Sidhi programs, holding regular meditator meetings, residence courses, large-group World Peace Assemblies (WPAs), recruiting and training new teachers and other agenda. The WPAs tend to reduce crime rates and bring about world peace when people do the TM-Sidhis in large groups, according to the Maharishi whose word was never challenged.

Capital staff people were given room and board, free access to the domes, time for extra meditation, a monthly stipend and other benefits including ayurvedic services. It was a good practical arrangement, I thought: close to the dome for improving my program and a focus of complementary activity for balance.

As time went on, I began to notice the tendency of staff people I worked with and others on the MIU campus to accept without question every new movement dogma, dictum, fee-for-services teaching and Age of Enlightenment product. World-view knowledge appeared to be missing. With notable exceptions, people were generally laid back and impressionable; some were simply mesmerized it seemed. Conversations were usually limited to movement subjects, what the Maharishi had said about one thing or another, or how to earn money. Time allotted for work assignments was always short and staff productivity typically low; there was no real work ethic. I didn't understand all of this at first; I thought it was inconsistent with

Maharishi's "ideal society" of which MIU was to be a microcosm. But I tended to ignore it, went about my business, and kept my own counsel.

By then, I had become director of MCAE operations running two Capital departments on the MIU campus. As director of operations I observed meditators daily, several in my departments, who would get "hung up" during the day half way between what appeared to be the inward focus of meditation while attempting to do their job effectively, especially long-time meditators. I, too, was somewhat affected in this manner, but my work ethic and position of authority required a strong outward focus that counterbalanced this tendency most of the time.

### **'Snapping'**

Although enthusiastic at first with old and new friends at MIU, and with the buzz of dome dynamics, by 1989 I had become disillusioned with the entire program. It had been eighteen years since beginning the practice of transcendental meditation, nine years with the advanced siddhis technique, and there were no meaningful changes in my life, even from regular group meditation in the golden dome.

I continued to think and perform more or less as I always had in spite of being in a mild state of trance from continuous meditation routines, daily knowledge meetings and tapes, and incessant conversations full of movement clichés, slogans and euphemisms. Any merits that a person had and every positive event that occurred were always credited to group meditation; negative behavior and events were explained as being caused by one's "unstressing" or dome non-attendance.

I began to see through all this. Apart from being more rested and experiencing the benefits of relaxation, and feeling somewhat trance-euphoric, the big changes promised by TM teachers didn't happen. What was

happening to me and to people under my very nose was the tendency to be unproductive, "spaced out" in the head, emotionally flat and forgetful. I noticed involuntary twitching from time to time. Delusions of grandeur were rampant.

Reported in the article: "TM in Conflict" in the San Francisco Examiner, Sept. 10, 1989: "A local Jefferson County attorney in Fairfield, Iowa said he had to commit approximately twenty MIU students to mental institutions," and that "a study completed [by Leon S. Otis] at Stanford Research Institute involving 574 subjects concluded that forty percent of those who had practiced TM for eighteen months or longer complained of being chronically 'anxious, confused, frustrated, depressed, and/or withdrawn.'"

The TM people I had known for years were obviously no more enlightened from their meditation routines than I was and the whole range of human frailties remained among them, with some mighty bizarre mutations appearing here and there. In addition to customary health problems, there was affectation, complacency, lack of objectivity, mood-making, bad manners, and undefined fears, especially among the long-term votaries.

I also noticed that local and national crime rates had increased dramatically during the past three years, contrary to Maharishi's prediction that group practice of TM-Sidhis would "take care of the crime." This clearly repudiated all the enlightenment and world-saving formulae of the Maharishi, I thought, the yogi from the Valley of the Saints. In the parlance of cult-exit counseling, I had just "snapped."

I decided eighteen years of TM charades were enough, gave notice, stopped doing my meditation program and moved into Fairfield to do some writing. Two years later I moved to Iowa City where I became involved in the church

again and with the University of Iowa. I met lowans and began to establish real world roots in The Hawkeye State.

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## **Declaration of Gregory J. Randolph**

I, Gregory J. Randolph, declare as follows:

I am a resident of the County of Shasta, State of California. My present address is 1823 Pine Street, Redding, California 96001.

From October 1970 to October 1974, I practiced Transcendental Meditation (TM) as taught by Maharishi Mahesh Yogi. From January 1973 to May 1973, I participated in a teacher-training course which took place in La Antilla, Huelva, Spain. Along with a number of other people, I was personally trained by Maharishi to be an initiator or teacher of TM. From June 1973 to October 1974, I actually taught TM in Redding, California and initiated approximately 75 people into the practice of TM.

One of the most important things I learned from being a TM initiator is that the whole TM movement is highly esoteric. There is a definite hierarchy of information; there are progressive levels of initiation, and the farther you go, the more you know. The general public has most of the truth about TM deliberately concealed from them. The average meditator, who has only achieved the first level of initiation, actually knows very little of what TM is really all about. It's only as a person advances to the level of initiator, or beyond, that he begins to get the teachings on an esoteric level.

For example, when I was learning to be a TM initiator, Maharishi described the possible states of consciousness as waking, dreaming, sleeping, transcendental consciousness, cosmic consciousness, God consciousness, and unity consciousness. He also spoke very briefly about something he called "Brahman consciousness," which was supposed to be the ultimate development of unity consciousness. However, in the teachings that he gave, Maharishi said specifically that many people in Western society are not

ready to hear about the higher levels of consciousness, and therefore, we as teachers should not mention them. He said that we were to teach in terms of cosmic consciousness only and not even talk about the states above it, such as God consciousness and unity consciousness because people would misunderstand them.

He said that we, as initiators, were only supposed to give out 1 percent of the teaching we had received to the people we initiated, so it is obvious that the general public knows even less than that. Maharishi said that he feels that the next few years are critical years for the TM movement; that, in a couple of years, due to the influence of TM on the whole society, people will be much readier than they are now to hear about the true spiritual basis of TM; that he believes that he will soon be able to talk about TM in terms of spirituality and will not have to talk about it only in terms of science; that he believes this because he thinks we are entering the dawn of the age of enlightenment. In one of his talks, he explained that this age of enlightenment is predicted in the Vedas, the Hindu scriptures. It is known in the Sanskrit language as sat yuga or "the age of truth."

There are a lot of esoteric teachings in the TM movement that neither the general public nor the average meditator ever hears about directly. Another lecture that I recall was given by Maharishi on the subject of how meditators evolve through reincarnation over many lifetimes into fully enlightened humans and from there into angelic beings. He also commented on those portions of the Upanishads which describe the process of evolution into angels. He frequently taught us from portions of the Vedas, the Upanishads and the Brahma Sutras. Maharishi would also have us begin every lecture session by listening to two Hindu Vedic pundits, who would chant the Vedas in Sanskrit. Most of us had no idea of the meaning of what was being

chanted, of course, but Maharishi said that didn't matter. He said it was important to hear the chants at the beginning of each session because the vibrations themselves were holy and would purify the atmosphere and condition our minds to receive his teachings in the proper manner.

I think it is important to realize that, although the average meditator never hears these teachings directly, he is indirectly being prepared to receive them by the teachings that he does hear. The whole world-view that is constantly being communicated through the teachers to meditators is basically Maharishi's world-view, which is to say that it is basically the Hindu world-view. The language is changed to seem more scientific, but the underlying ideas are the same. It is also important to realize that there is a constant, if subtle, pressure on meditators to "get more involved," to move deeper and deeper into the movement. The meditator is urged to go on weekend retreats, to attend teaching sessions at local TM centers and to become a "checker." The checker then is urged to become a teacher, and so on. In TM, one is constantly beckoned toward increasing involvement with the movement; and, of course, toward increasing exposure to Maharishi's esoteric religious teachings.

Maharishi also taught us about the mantras during this teacher-training course. The mantra is a secret Sanskrit word which the teacher gives to the meditator at the time of the initiation ceremony. It is the word or sound which is the object or vehicle of meditation in TM. We were taught to give the definite and deliberate impression to the general public and to individuals we initiated that there are a very large number of mantras and that each meditator receives a mantra which is individually chosen for him and is uniquely suited to his personality. In actual fact, however, each teacher has a list of 16 mantras which are then assigned to meditators on the basis of age

classification. The mantras were given to us verbally by Maharishi. We never saw them written down in any official version. We were told to take notes on them according to the way they sounded to us in order to memorize them, but after memorizing the list, we were instructed to burn our notes and strew the ashes on the ocean. After that, if we had any questions about the mantras, we were supposed to whisper to Maharishi in private. There was a strict taboo against speaking the mantras aloud. A copy of the list of mantras which I learned, together with the age brackets to which each mantra applies is marked exhibit "A" and is attached here to and incorporated herewith by this reference as though fully set forth herein.

A major part of our teacher-training was devoted to memorizing the ritual of initiation. There were three separate portions of the ceremony which we were required to memorize. The first was the actual chant or "puja," to be sung in Sanskrit during the ceremony. The second was the physical movements which accompanied the chant, including the placing of the various offerings upon the altar, and the kneeling before the altar at the conclusion of the ceremony. We were taught to kneel and to gesture toward the initiate in such a way as to invite him to kneel along with the teacher. The third was the "puja-feeling." We had to memorize how we were supposed to experience each portion of the ceremony emotionally.

Maharishi said that the performance of the initiation ritual was absolutely essential to making TM actually work for the meditator, and that was why we, as teachers, had to insist on performing the ritual in a set way and to insist that the initiate bring certain offerings to be used as a part of the ritual. He said that the Sanskrit hymn that is sung in the ceremony had a powerful effect upon the consciousness of both the teacher and the student, just because of the rhythms and the vibrations of the sounds. He said that the

puja prepared the soil for the planting of the seed, which is the mantra.

Maharishi taught us that the mind of the student must be taken to a subtler level of consciousness through the singing of this hymn so that he will be able to receive the mantra in the proper way.

As a part of our training course, we were each given the official TM handbook on the initiation ceremony. The book was entitled The Holy Tradition, and we were strictly instructed to keep the book itself and all of its contents secret. We were told never to reveal any of the material in the book to anyone and never to discuss it with anyone other than another TM initiator. The book contains the chant or "puja," which is the main ingredient of the initiation ceremony, both in the Sanskrit version, which we memorized and used, and in English translation (which we did not use or reveal to the initiate) , as well as a verse-by-verse commentary on the puja which was designed to reveal its significance to us. The book is unattributed as to authorship, but it was understood by all of us that Maharishi actually wrote it.

A copy of this book is marked exhibit "B" and is attached hereto and incorporated herewith by this reference as though fully set forth herein.

At the end of my teacher-training course, all of those whom Maharishi had qualified as initiators were required to sign an oath of loyalty to Maharishi, to Guru Dev (Maharishi's dead master) and to the TM movement in general. At the time I signed the oath, I was in such a state of mental confusion from long hours of meditation that I was only vaguely aware of the significance of the document I was signing. An unsigned copy of this oath of loyalty is marked exhibit "C" and is attached hereto and incorporated herewith by this reference as though fully set forth herein.

I declare under penalty of perjury that the foregoing is true and correct.

Dated: February 2, 1976

[illegible]

WITNESS my hand and official seal.

Gladys W. Hoffman

## MIU Dean of Faculty and head of Physics Dept: 1975-1980

Philadelphia, PA 19147

This is to confirm to you our previous discussions regarding my time as Chairman of the Physics Dept. at Maharishi International University. As you know, since then I have ceased doing TM and I am Chairman of the Physics Dept. at a small liberal arts Christian College, The King's College in Briarcliff Manor, N.Y.

During my time at M.I.U. I had occasion to examine the scientific claims of the movement, to interact with those who had purportedly performed the

research, to study the metaphysics, philosophy and religion associated with the T.M. technique, and to work with the founder of the movement and the college. It is my certain belief that the many scientific claims both to factual evidences of unique, beneficial effects of T.M. and physics are not only without any reasonable basis, but are in fact in many ways fraudulent. I will briefly try to detail a few of these errors and false claims in this letter.

While serving on the faculty I discussed the EEG work which purported to show "increased brain wave coherence while practicing the flying technique" with one of the faculty investigators who had participated in the development of the study, Dr. Michael Dillbeck. My suspicions were generated by knowing the near impossibility of making EEG measurements of weak electric signals coming from an array of electrodes attached to the subject's scalp while the subject is moving. (The claims and advertisements show a picture of an apparently "flying" meditator along side the claimed coherent brain wave pattern. The initial claim of "flying" as my personal experience discovered is merely an energetic muscular "hopping.")

The T.M. investigator confirmed to me that contrary to the implied claim, the pattern displayed was not of the flying or hopping meditator since the measurement was indeed impossible. A similar degree of deception is to be found in the movement's claimed reduction of crime and other negative social phenomena if enough people in the country or in the world begin to meditate. Confirmed to me by investigators at M.I.U. was the suppression of negative evidence that these investigators had collected.

Strong bias was present in selecting only data favourable to a conclusion that was made prior to the data collection. Because of the strong authoritarian (essentially cultic) aspects of the movement, only results supporting ideas generated by the movement leadership could receive any

hearing. The scientific research is without objectivity and is at times simply untrue.

While Chairman of Physics at M.I.U., I was asked to develop a quantum theory, a unified field theory, which would incorporate consciousness in such a way as to explain the "flying" technique as non-ordinary and which would give to the subjective experience of meditation a fundamental role in physics. I found then and I continue to find now such claims preposterous. This is what is normally called "crackpot science."

Although there is substantial work in the physics of quantum mechanics giving to consciousness an essential role, even a causal role, there is no evidence or argument that could connect some sort of universal consciousness to be subjectively experienced with a unified field of all physics. In fact, the existing scientific work suggests just the opposite. If consciousness can be talked about at all with regard to the physical world, then it must be in the sense of lying wholly outside of the physical system. Of course quantum mechanical explanations of "flying" in such a way as to suggest that this "flying" is an apparent violation of the simpler laws of nature, such as gravity, is entirely inappropriate because nothing unusual is happening in the "flying" technique which is only hopping. (On the psychological level, something unusual and probably dangerous is happening during this and other advanced T.M. techniques.)

The early attempts to relate the experience of T.M. to the physical nature of reality were by fuzzy analogies. Analogous reasoning may be useful to clarify ideas, but never to establish connecting relationships.

Subsequent attempts to produce some sort of physical theory involving T.M. merely carry the analogies further into the realm of obscure thinking that

can perhaps fool the person not conversant with the language of physics but will be usually quickly described as crackpot by the expert physicist.

My belief is that the T.M. is in its practice and in its theories religious in nature and is based on a pantheistic Hinduism that has been reformulated to make it attractive to Western minds. We in the West have great respect for science and often look to science and technology to explain our world and to solve our problems. (We probably have an over-reliance on science in fact and may turn it into a religion itself.)

By T.M. claiming to be scientific in a most fundamental way, it tries to demand of us a respect we reserve for things thought scientific, rational, efficient, and effective. Under the guise of this false scientific claim then, Hinduism seeks its entrance into our lives. Many innocent individuals who sought only for an effective (scientific) relaxation technique are then exposed to the real dangers of this T.M. technique and to the misleading philosophy and metaphysics claimed by its proponents.

Sincerely,

Dennis E. Roark, Ph.D.

From TM-EX Newsletter, Spring 1992. Reprinted with the permission of TM-EX.

## **TranceNet Personal History: "P. R."**

The following was received from a former South American TM Governor who worked at an official TM Movement project on a Spanish-speaking Caribbean island in the late 1980's. It reveals the true nature of some of the high representatives of the organisation and sheds serious doubts about the good judgment of Maharishi (whose followers consider to be enlightened) in appointing people of that sort to represent him.

"Diego" is a renowned television producer in a Spanish-speaking Caribbean nation. He also happens to be the national leader of the TM organisation in that country, an organization which he has run in a dictatorial fashion during the last 20-odd years, quite contradictory to the blissful and evolutionary nature of Maharishi's teachings.

"Diego" is a surprisingly objectionable individual as may be concluded from some of the following allegations:

1. Prior to the arrival of TM to that country, "Diego" owned a brothel called "Molino Rojo" (Spanish for "Red Windmill"). It was notorious for the scandalous activities of the women of ill repute that frequented the place after the possibility of doing business with men that sought their sexual favours. During this phase of his life, "Diego" obtained the reputation of being a homosexual, and in fact, was exposed on national television as such by one of the guests to his television programme, the late navy officer Homero Lajara. This was well publicised at the time and a great majority of the country's population is aware of it.
2. After the arrival of TM to the country, "Diego" managed to get appointed national leader. This is how a series of incidents began, which have made the

management of the organisation seem like the operations of gangsters and people involved with organised crime.

3. In 1984, a very devoted and hard-working Chilean Governor had been running the TM Center for some time, when he ran into trouble with "Diego". One day, the police suprisingly broke in and searched the center, and found a small pack of marijuana inside the TM-Sidhi room. The governor was arrested and deported within three days. The marijuana was allegedly planted by "Diego", who I believe also arranged for the police action.

4. Out of over 20 people who have attended TTC from that country over the past 20 years, only one is still active teaching. All the others have left the organisation because of confrontations with the national leader.

5. "Diego" blames his chronic illnesses as the result of spells cast by his enemies.

6. When the Movement announced the construction of a Maharishi School in Venezuela in 1983, "Diego" somehow managed to divert the plans so the project was shifted to his country. Sure enough, the project, which was to host a group of 7,000 TM practitioners, was built and opened in 1984, with an investment of close to 5 million dollars. It is said that "Diego" misappropriated several hundred thousand dollars of the construction funds, through over-invoicing and demands of commissions.

There were over 12 foreign Governors (from Chile, Spain, Mexico, Colombia) running the project when it began with a student population of about 1,500. The project director, a very well-loved TM Governor from Spain and currently the National Administrator there, was expelled in 1985. He had also been in charge of supervising the construction of the project since he is an architect. All went well until this Governor started having problems with

"Diego". One day, "Diego" called a meeting of all the remaining Governors and played a taped recording of the project director announcing that he had to leave the country, wished everyone well, and exhorted them to support and cooperate with "Diego". We all later heard reports that this recording had been made under death threats from "Diego", who had been holding up a pistol against the director's head as he recorded the message. After taping the message, "Diego" drove him to the airport and flew him away.

One by one, all of the foreign governors left the project, due to the unbearable incoherence of the national leader. Some of us left on good terms, others not.

"Diego" has been known to falsify messages to Maharishi and other high-level Movement officials. For instance he reportedly posed as the President of the Board of Trustees, and attempted to incriminate a Chilean TM Governor in financial wrongdoings and negotiations.

Year after year, the student population of the school dropped, due to the low academic standards employed by the school management. The standards dropped so low that the Ministry of Education revoked the school's right to administer its own examinations. This was highly publicised in the national press, Listin Diario, as it was the first time that the government took this sort of action against an academic institution.

Today, the project has been closed for the past three years.

What is most surprising in all this is that the International Movement is well aware of all of the above, and they still keep him on the job. Does that seem like good judgment from an enlightened person? I think not. And I wonder how many other situations are being covered up by the Movement around the world.

## **A PERSONAL ACCOUNT: EASTERN MEDITATION GROUP**

Patrick L. Ryan

IN THIS CHAPTER I EXAMINE PERTINENT AREAS that relate to my involvement in and subsequent departure from the Transcendental Meditation (TM) movement. My involvement, departure, and recovery span approximately 18 years of my life. In the space of this chapter I can only touch on key aspects: my background, the group recruitment process (attraction), the nature of the group, my process of leaving, and recovery.

### **BACKGROUND**

I was born in St. Petersburg, Florida, the youngest of five children in a middle-class Irish-Catholic family.

The year was 1975. Maharishi Mahesh Yogi was on the cover of Time magazine. He had appeared on "The Merv Griffin Show." The book Transcendental Meditation, by Harold Bloomfield, M.D., was on The New York Times Best Sellers list. Courses on Transcendental Meditation (TM) were offered as part of the New Jersey and California public school systems. TM was a household word.

During my senior year in high school, recruiters from Maharishi International University (MIU) came to my public school. We learned that MIU is an accredited university in Fairfield, Iowa. Presentations were made to students on the benefits of this "scientifically validated program," the basis for the innovative educational system offered at their university.

### **RECRUITMENT**

First, I attended an introductory lecture where well-dressed TM teachers ("initiators") presented TM as the "IBM of the human-potential movement." Scientific-sounding research, testimonials, and homey analogies supported the points of their presentation. They spoke of personal growth, social change, environmental progress, and world peace. The recruiters ardently represented the TM technique as not a religion, life-style, or philosophy. I was shown the TM "vision of possibilities." My future was laid out. There were to be follow-up programs: advanced lectures, weekly and monthly meditation check-ups, residence courses, the Science of Creative Intelligence course (SCI). MIU education, and an introduction to the worldwide scope of the "movement." All of this led me to MIU.

I bought the bait and went to learn TM. I was seventeen. I received my mantra, attended the suggested follow-up lectures, weekly meditation checks, advanced lectures, and the 10-day check. At each step I was assured by the serenely smiling faces of my TM teachers that I too would experience enlightenment.

Next came the residence course, where twice-daily meditation is replaced by "rounding." This is the process of more frequent meditations, breathing techniques, yogic postures, and repetitive videos of Maharishi. To ensure the residence course participant remains "one-pointed" on "Maharishi's teaching," we were instructed to never be alone. We were assigned "buddies" to accompany us everywhere. We were told not to read newspapers, watch television, listen to radio, or make phone calls. They claimed this would give maximum benefit to the course.

One of the fundamental concepts presented during residence courses is stress release. As a meditator progresses, "stress" from actions in this and previous lives (karma) is released. In the TM vernacular this is called

"unstressing." We were taught that the release of stress can "cloud the thinking process" and lead to "doubts" about the teachings of the TM movement. Our buddies were to remind us that any doubts we had about the weirdness of the movement were just "unstressing."

During my first rounding. I experienced states of euphoria punctuated by periods of dissociation, depersonalization, confusion, irritabil

## TranceNet: "Sam's" Story

Right off I want to say I can't relate to a lot of the stories here at TranceNet. A reference to Star Wars seems appropriate given the recent marketing hype: "A long time ago, in a galaxy far, far away" I was a TM teacher. I was really dedicated for a few years. I worked my butt off postering, checking, setting up lectures in libraries, and all the fun things we used to do because we loved Maharishi and wanted to give him the Age of Enlightenment.

It was great fun, no two ways about it.

After a few years I met a woman, I got involved with my family, I began to have an adult life. I still respected Maharishi and his teachings and looked back on my time in the Movement with fond memories. I went to an occasional course. I dropped in on the TM center once in awhile. That's about the extent of my involvement.

Maybe there was an Age of Enlightenment coming, maybe not. Either way I figured Maharishi had immensely added to the spirituality of the planet.

Well, nearly two years ago I stumbled on the alt.meditation.transcendental newsgroup at work.

At first, I thought it was hilariously funny.

I mean on one side you had a group of fanatics screaming at the top of their lungs defending Maharishi's spiritual teachings with profanities that would make a sailor blush. On the other you had a bunch of extremists claiming that they only meditated because "the Devil made them do it," and they claimed all sorts of bizarre mental-illness side effects from TM.

What lost souls! I didn't recognize either side as having anything to do with my experience in the Movement. And I was pretty certain these were some

mighty unhappy people on both sides who didn't represent either position well.

I couldn't figure out why both sides didn't just get over it. We were young, it was fun, no harm done.

Later I tuned in TranceNet just for grins. Nice layout, wacky sense of humor, but in the end too bizarre for my taste.

The Personal Stories seemed pretty extreme. I certainly didn't recognize myself or any of my friends anywhere. There had always been "freak outs" on the rounding courses. Usually it was the guy who decided to sneak in a few extra meditations without telling anybody, or some gal who looked a little flaky to begin with (and probably shouldn't have been admitted to the course).

We also have an Internet connection at home. My wife peaked over my shoulder a few times. (She's a meditator, but not a TM teacher, BTW.) She was pretty upset by some of what she read. I assured her that this stuff was about as objective as Nazi propaganda. She didn't look satisfied, but she let it drop.

So anyway, I read the site a bit more and then forgot about it. So some people are cheesed at Maharishi. So what. No biggie.

A couple nights later, I come home and my wife is waiting for me at the door with a stack of paper. She had the entire puja and mantra list printed out from TranceNet. She was really upset and angry. She wanted to know why I had lied to her about TM.

I got angry too. At TranceNet. How dare they put up the delicate "Holy Tradition" for all to see? Now, I turned into an anti-TranceNet fanatic. I read

every article I could get my hands on for weeks. (BTW, you guys have an awful lot of broken links. Why don't you fix them?)

I'm going to shorten up this part a bit. What followed were not fun times. Long story short, we ended up in couples counseling. I never realized how much my wife resented how our life revolved around my TM program, my TM dietary needs, my early-to-bed regime, and so forth. With the nonmeditating counselor I began to get a picture of just how much of my life was ruled by TM. Me who had gone "beyond" the TM Movement.

I had one other nasty surprise. A few months into couples counseling, our therapist recommended I get a psych evaluation. I remember thinking, "Doesn't she know I'm enlightened?" But I thought I'd humor her. What harm could it do? The doctor would find out I was "normal," or even better than normal, and I wouldn't hear anymore about it.

Ha. We started talking about my life, and I've always thought of myself as working in spurts. You know get a new job, get really excited about it, work all kinds of crazy hours for a few months, and then settle back into a routine. Until I got bored. Can't-get-out-of-the-bed-in-the-morning kind of bored. Then after awhile I'd switch jobs and get excited again.

Overall, I'd always done pretty well financially. And I always gave great job interviews. I can be dazzling when I need to be. But my wife didn't really understand. She thought I lacked stability or something. I just thought that "straight" society wasn't really ready for an "enlightened soul." Of course, I got bored!

The doctor, too, seemed concerned about this. I was actually in one of my "bored" times, and he told me he thought perhaps I was depressed. We talked about it for a few weeks. He suggested Prozac.

If you reading this know anything about the TM movement, you know that good TMers rarely go to marriage counselors, they never go to shrinks, and they would rather roast in a Hindu hell than take medicine that "might affect the delicate balance of their nervous systems."

It took a lot of pressure from both my wife and my doctor, but eventually I started Prozac. Just as I suspected, I responded to the smallest dose of Prozac. That just seems to be the case with TMers and medications. And initially I'll admit, it cured my "boredom." But then all hell broke loose.

One day I was up and filled with ideas. The next I couldn't get out of bed. The doctor recommended I add lithium because he believed the Prozac had "uncovered" a bipolar ("manic-depressive") condition in me.

This of course was my worst nightmare. I knew about Western medicine. Everybody in the Movement did. Soon I'd be on a pill to wake up, a pill to go to sleep, a pill to speed me up, another to slow me down. And all the time the pills would only be covering up the true cause of my illness, by masking my symptoms. And besides, would a Western psychiatrist recognize an "enlightened" nervous system" if he met one? Maharishi had always warned us about going to Western psychologists and psychiatrists.

I suggested that I go to a homeopath. (I didn't consider an Ayur-Vedic doctor. I basically left the Movement before they became popular and never trusted them.) My psych, a little exasperated, said, "Sure, give it a try."

You may not be surprised to hear that the homeopath diagnosed me with a "sulfur disorder." But his little pills didn't make the "rapid cycling" of my moods go away.

Eventually I tried the lithium.

Five days later: Whammo.

My moods got on an even keel. My sleep improved drastically. I felt clear as a bell for the first time since TTC. Girl friend, this was enlightenment.

(BTW, for the medical types reading this, I also had strong tendency to space or trance out, which I didn't really realize until it began to go away. I thought I was in "bliss." Over the months, my psych tinkered with my meds, Prozac and lithium. Strangely enough as lithium went up, my "dissociation" suddenly went away. This isn't documented anywhere, but I've since talked with one ex-TMer who had the same experience.)

I don't know what to add, other than our marriage has improved and I haven't had an "excited" or "bored" period for some time.

Did TM make me bipolar? Probably not. I seem to remember always being somewhat up and down. But in a funny way TM kept me from being diagnosed and treated for an awful lot of years. I was afraid I'd screw up my meditations if I took "strong" medicine. I didn't think Western doctors knew what they were doing. And above all, I would never want anyone in the Movement to know I had a psychiatric condition. I'd never get on another course. Ha.

I know this isn't much like your other stories, John. Let me know if you think anyone would be interested in reading this at TranceNet. And BTW, I'm sorry for that sarcastic note I sent you a long time back.

Needless to say, today I'm your biggest fan. And while I'm at it, I apologize to all meditators and nonmeditators I felt superior to over the years.

I was the guy who didn't "get it," not you.

## **Affidavit of Edgar Larry Squires**

1. My name is Edgar Larry Squires. I am [sic] a professor emeritus of English literature at Humboldt State University, Arcata, California.
2. My current residence address is 1666 Chester Ave., Arcata, CA. 95521.
3. I received my Master of Arts degree(M. A.) at U.C.L.A. in June, 1963 and my Doctor of Philosophy degree (PH.D) from the University of California (Davis) in 1966.
4. I learned the Transcendental Meditation technique in August, 1967. My teacher was Jerry Jarvis, then president of the Student's International Meditation Society. The latter organization was founded by Maharishi Mahesh Yogi. I was given a mantra (word-sound) by Mr. Jarvis and taught how to employ the mantra as a vehicle for meditation.
5. Before Mr. Jarvis taught this technique of meditation to me he lectured to our group and informed me that the regular practice of Transcendental Meditation would cause the unfoldment of my full mental potential, would substantially improve my health, and greatly benefit social relationships. We were told by Mr. Jarvis and handed out literature to the effect that all of the foregoing benefits would take from five to seven years to fully accomplish.
6. In July, 1968 I attended a month long conference sponsored by the Student's International Meditation Society and conducted by Maharishi Mahesh Yogi. Toward the end of the conference I was interviewed by Maharishi and invited by him to attend a teacher training course at Rshikexh [sic], India in January, 1969. I accepted the invitation and completed the

course in two and one-half months. The course program included lectures each day by Maharishi, thirty minute meditations lasting all day with yoga asanas following each meditation plus breathing exercises. I followed these practices to the best of my abilities during the length of the course.

7. During those day long meditation practices I began to experience certain specific physical symptoms. My body began to twist and turn involuntarily. Sensations began to run up and down my spine. Pressures and sensations began occurring [sic] inside my skull cavity in the area of the brain. At times I had a difficult time controlling such pressures, movements, and sensations. Several other persons began feeling similar experiences, and so we formed a group to meet with Maharishi to determine whether or not we could receive help from him. We met several times as a group with him but he was not able to prescribe any technique or antidote to help us.

8. In March, 1969 I was made a teacher of Transcendental Meditation at Rishikesh, India. I taught Transcendental Meditation off and on from that time until August, 1975. During that time I followed all of The teaching practices precisely as I had been told to by Maharishi and the Students's International Meditation Society.

9. I stopped teaching Transcendental Meditation in August, 1975 because I could no longer practice the technique myself. The sensations , pressures and bodily movements which I first experienced during the teacher training course in India had become so intense and uncontrollable [sic] that I was experiencing them outside of meditation at various times during The day as a daily experience. I have consulted various doctors for several years now and they have not been able to help me with these problems. I attribute all of these problems and physical disorders to the practice of Transcendental Meditation.

[signed]

E L Squires

## TranceNet Personal History: Lon Stacks

### Under Construction

Lon has been involved for many years with the TM movement in the U.S. -- working with Purusha, Deepak Chopra, and the highest levels. His willingness to make public disclosure and take public action at this time may very well have many TM movement higher ups very nervous. He is personally risking much, including his reputation and longtime relationships, by going public at this time. Transcript of an hour-long exclusive interview with Lon is under construction.

Lon has talked with us at length about his desires to take the information at **trancenet.net** and accomplish as much as possible with it. His proposal is that all TMers who are concerned with reforming the TM movement begin meeting and prioritizing the areas of our greatest concern -- and then directly approach the Maharishi and others to effect real change.

Lon has no formal connection with **trancenet.net**. Like many of you,

however, he was very moved by the material that he found there -- especially the personal stories such as "Marcy", "Anonymous 1", "Annie", and others.

He's hoping for feedback from people about his ideas. He feels he has the energy, intelligence, creativity, and resources to make a difference in



*Lon Stacks with the Maharishi, Jerry Jarvis, and other luminaries from the early days of the TM Movement. "My seventh personal meeting with Maharishi."*



*Lon Stacks with Deepak Chopra -- while Dr. Chopra was still head of Maharishi Ayur Veda -- and Dr. Hema Reddy, M.D., Psych.*

our community -- and he'd like the input of our little community to help make something happen on a very large scale about the tragedy of the TM movement.

I personally hope that you will all lend him your ear and share your thoughts with him whether here on the list or in private. It's a rare thing that a dynamo like Lon wanders into our sphere.

I believe he will accomplish a tremendous amount -- if he hasn't already simply by going public.

**John M. Knapp**

Executive Director, **trancenet.net**

### **David Yarger's Story**

"Please consider the possibility that things regularly considered to be the effects of 'unstressing' are actually direct effects of the meditation itself and not related to any 'dissolving of stress' from within the body."

This was part of the dialogue which occurred during my last "checking".

This "checking" was very different from the previous "checking" experiences. For one thing, we did not meditate. The encounter actually began with my instructor informing me that he would be able to refund my course fee for TM, but that he was also sure that if we were to start the process anew that he knew in his heart that we could achieve the desired results.

Those "desired results" had not been achieved even though there was no doubt in his mind that I had been doing the technique properly. His evaluation of the situation was that my body was having difficulties in dealing with the "soma" that was being produced as a result of my meditations. He found this puzzling in part due to the short time which I had

been practicing the TM technique as well as the shortened time periods of the meditations.

The length of meditation had been reduced during day two or three of the "three days checking" process. My meditation during that particular "checking" had been, as they say in TM terms, "rough". The explanation offered then was that my body was going through major "unstressing" as a result of the ten minute "checking" meditation. My instructor advised me to shorten my meditations to 15 minutes twice a day.

15 minutes seemed a lot less tedious than the original 20 minute meditation sessions. In fact, the whole process went smoothly for the next few "checkings". So well, in fact, that I inquired if any employment opportunities were available at the local TM center. I was told that no positions were available. However, since I was involved with local access television, he proposed an arrangement where I would receive a percentage (10%) of the course fee from those who started the TM program as a result of any media exposure which I could generate.

I inquired about my next "checking" appointment. I was told that he would call me within a couple of days to set up an appointment.

A few months later he did call. By that time I had stopped meditating. He inquired why I had stopped. I explained that undesired results led to my discontinuing the practice. In particular, "spacing out", being at work and totally losing focus, as well as losing situational awareness while driving. He advised me to "continue to discontinue" my meditation.

His next call came with his enthusiasm for "starting over again, right from the beginning."

I agreed wholeheartedly and enthusiastically, adding that in order to get "right back to the beginning" he should refund my course fee in full. He said he would consider the possibility. I also took the opportunity to explain that I was no longer interested in the possibility of using local access television for promoting TM.

His initial inquiry regarding media exposure of TM promoting materials prompted me to check out the current public opinion of the TM movement. I found the alt.meditation.transcendental newsgroup on the internet, and subsequently websites such as [www.trancenet.net](http://www.trancenet.net) and [Minet.org](http://Minet.org). which offer critical evaluation of TM and other groups.

At one point, I was practicing my meditation technique as the family computer was printing out reams of material from the [www.trancenet.net](http://www.trancenet.net) website for a friend, a long term TM devotee of 24 years who quickly took a keen interest in the material. I would meditate, then spend hours reading accounts of negative experiences related to TM.

My curiosity prompted me to continue my own practice and experience the results as they occurred. Just because some people have reported negative experiences did not necessarily mean that it was inherently bad in all cases or for all people. I had been told that "cosmic consciousness" could be attained by regularly meditating, so I continued to do it. Perhaps I would be able to learn how to fly. After all, it could work for me.

After having spent a great deal of attention to ayurvedic readings and practices over the course of the previous two years, I was not eager to abandon the technique which had been indicated to be the single most important part of an ayurvedic routine. This simple technique was to have the power to balance all three doshas, thereby providing immense benefits to health. I had learned how to practice the "sun salute", the ayurvedic

neuromuscular integration exercise, had adjusted my diet according to seasonal routine recommendations, had read Pantanjali and other sources, had tried some of the MAV products, all with sincere intention.

Then, one day while driving, my girlfriend asked me if I realized that I had just driven right past a stop sign. Upon hearing her ask, I realized that in fact I had not even slowed for the stop sign in question. I began to reevaluate the value of my meditation, then stopped meditating.

Months latter, still no refund, cosmic consciousness, enlightenment, just .... I have no faith in the conclusions of research which the TM movement uses as a basis for so much of its rhetoric. A lot of the critical viewpoints strike me as reactionary, however many more strike me as totally sincere. In addition to my own limited experience, I have also taken into consideration the opinions of several long term meditators, sidhas, and governors.





July 76

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### Whose Puja Is It, Anyway?

By now both TM critics and true believers have become accustomed to the public availability of the once "hyper-secret" TM Puja, or initiation ceremony, over the Web.

Well, it's high time the other shoe dropped. Most TMers, even TM teachers, believe that the Puja was written by the Maharishi himself. Or perhaps it is a secret ceremony passed down for generations by the "Holy Tradition" that the Maharishi claims to represent.

Tain't so.

Many, if not most, TM initiators had some trouble with the Puja translation the Maharishi gave us on Teacher Training. "Hey, this is supposed to be a Science -- not a Religion! " But we made our rationalizations and carried on. Fact is, all our hand-wringing was for nought. The deck was stacked. We never had a chance to make an informed choice.

The translation we were handed was thoroughly sanitized.

Even when we thought we were being told the esoteric truth, we were being lied to!

But the real shocker is that it appears the Maharishi cobbled together scraps of Sanskrit poetry to create a "Hindoo ceremony" to wow the Western crowd. He took selected verses of

- Trotakacharya's famous guru paramparA,
- selected verses from the gurustotra that every Indian who studies with a guru knows by heart,
- and for good measure added a short middle verse used by Sanskrit students for **recitation practice** -- which invites Shiva and Shakti to take up residence in the performer's heart.

As you'll see below, he simply snipped out the verses that might be most obviously offensive to the Western sensibility.

If there's one thing the Maharishi's Puja isn't, it's **secret**. All the verses are readily available to anyone growing up in India's rich spiritual culture. An Indian student might very well learn them as part of public school education.

So why were TM teachers sworn to lifetimes of secrecy?

Perhaps the Maharishi concocted the entire Puja -- and he didn't want to share his embarrassment with the world. After all, since he was not born a Brahman and therefore could never become a swami, the Maharishi was

never a member of the "Holy Tradition" himself. Most likely he was never privy to whatever secret rites Swami Brahmananda Saraswati taught. According to the very Vedic Law he touts, he commits sacrilege by teaching bija mantras -- a sin he compounds by charging money for his teachings. (See below for information on Guru Dev's successor, the current Shankaracharya of Jyotir Math, his revered place in the "Holy Tradition," and his dark revelations about the Maharishi.)

Or perhaps it was a marketing move. If only he was the source of "secret" knowledge, he was guaranteed a virtual lock on mantra meditation in the West.

Most likely of all, the Maharishi always had the religious agenda he announced in Beacon Light of the Himalayas, back in 1956: To bring as many souls as he could to his Lord. But having discovered that Westerners were somewhat skittish about converting to Hinduism, he attempted to hide the Puja's purpose in order to gain converts through this magical ceremony.

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## True Meaning of the TM Puja

Ask pre-1970 TM Teachers, and they'll tell you that the Maharishi severely changed his story about the TM

TM critics and believers alike have wondered for years where the Maharishi fits into Shankara's lineage. After all, he is not a swami, and so can not be a member of the "Holy Tradition" -- yet claims that he and all TM initiators teach in its name. And what happened to Guru Dev's Shankaracharya seat after he died?

For a full discussion of the Shankaracharya succession by a student of advaita vedanta and Shankara, see <http://www.cco.caltech.edu/~vidya/advaita/ad-today.html>. The article talks about Guru Dev (Swami Brahmananda Saraswati) and his highly respected successor Swami Satchinand Swaroop. Swami Swaroop received the unique honor of presiding over both the North and South Shankaracharya seats. For a frank discussion of the *current* Shankaracharya's opinion of the Maharishi, see Robert Kropinski's lengthy interview beginning at <http://www.minet.org/Documents> (shank-1 through 5). One of the most respected spiritual leaders in India, he opines that the Maharishi was nothing but a servant who received no instruction from Guru Dev, that he is forbidden by Vedic law to teach mantras or instruct in meditation, that the techniques the Maharishi teaches -- especially the sidhis -- are dangerous and useless, and that the Maharishi himself may have been involved in the death of Guru Dev. A must read!

Puja when he began claiming that the TM initiates did not participate in the Hindu Puja.

Old SRM teachers were instructed in the secret reasons why TM students are **required** to bring fruit, flowers, and handkerchiefs to the Hindu initiation ceremony -- which is what the TM Puja is.

The white cloth stands for the offering of the soul of the initiate, the flower for the blossoming of the Lord's presence in the initiate's heart, and the fruit for the offering of all the fruits of future actions -- literally all material wealth, success, happiness, and so forth.

The Puja -- as practiced in the TM movement -- is a religious ceremony meant to tie the soul of the initiate with Guru Dev, the Maharishi's long-dead teacher Swami Brahmananda Saraswati, and ultimately to Mahashiva as the true teacher/guru.

How did we ever believe the student was not involved in the ceremony? They are required to supply the major offerings -- the fruit, flowers, and handkerchief, they are required to hold a flower, they are required to be present, and they are asked to kneel at the end.

If you were to stand in front of a Catholic altar, were required by the priest to bring sacrificial offerings, required to hold a palm frond while he recites prayers, and finally were asked forcefully to kneel down to a picture of Jesus -- wouldn't you be a participant?

The short version: "You are a Hindu if you believe in karma, reincarnation, the existence of God everywhere in all things, and the existence of beings that are on a greater evolutionary path than ourselves." By this definition, formulated by Gurudeva Sivaya Subramuniyaswami of Hinduism Today, most of what the Maharishi taught us was Hinduism.

Note this version of the story that the Maharishi also tells, as if it were secret of the "Holy Tradition," rather than a popular folk tale in India:

On the occasion of Shrii Shankara Jayanti, I decided to post the popular stotra on Shankara known as ``toTakaashhTaka." The hymn is so called because it has been composed in the difficult but beautiful meter called toTaka. There is an interesting history associated with this stotra. Anandagiri was one of the less scholarly disciples living with Shankara at Sringeri. But Giri, as he was called, was extremely devoted to the Achaarya. Giri would always engage himself in the service of his Guru. Once it so happened that Shankara was about to begin his usual morning discourse on the upanishads and the other disciples started reciting the shaanti paaTha. But Giri was absent because he had gone to the river to wash his Guru's clothes. So Shankara asked the other disciples to wait for Giri's return. But Padmapaada, who was obviously proud of his erudition, said, "Giri is a dull fellow. He really does not deserve to learn the shaastras. What is the point in waiting for him to join us?"

Shankara decided to humble the pride of Padmapaada and other disciples. Out of sheer compassion for Giri, the Achaarya blessed him with the knowledge of the shaastras, making use of supernatural powers to do so. As a result, Giri became a learned scholar

The advaita paramparA

These are the famous advaita guru paramparA verses, which salute the prominent gurus of advaita (nondualistic Vedanta), starting from nArAyaNa through Sankara and his disciples, up to the AcAryas of today.

Not secret.

Freely adapted from an extraordinary site

at <http://www.cco.caltech.edu/~vidya/advaita/advaita.html>, compare this to the opening verses of the Maharishi's Puja. Bold verses are included, nonbold were snipped out.

**nArAyaNam. padmabuvam. vasishTham. Saktim.**

**ca tatputra parASaram. ca**

**vyAsam. Sukam. gauDapadam. mahAntam.**

**govindayogIndram athAsya Sishyam. |**

**Sri Sam.karAcAryam athAsya padmapAdam. ca**

**hastAmalakam. ca Sishyam.**

**tam. troTakam. vArttikakAramanyAn asmad gurUn**

**santatamAnatosmi ||**

sadASiva samArambhAm. SankarAcArya

madhyamAm.

asmadAcArya paryantAm. vande guru paramparAm. ||

It is typical of advaita that the first guru is called nArAyaNa (vishNu) in the first verse and sadASiva (Siva) in the second, deleted verse.

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The toTakaashhTakam

Archived

at ftp://jaguar.cs.utah.edu/private/sanskrit/totaka8.itx

Here from the traditional toTakaashhTakam, are verses composed in honor of Adi Shankaraachaarya. Compare to the Maharishi's "secret" version.

**sha.nkaraM sha.nkaraachaaryaM keshavaM**

**baadaraayaNam.h |**

**suutrabhaashhyakR^itau vande bhagavantau punaH punaH  
||**

I offer obeisances again and again to shrii Veda Vyaasa, the author of the Brahma suutras, who is none other than Lord VishNu, and shrii Shankaraachaarya, the commentator on those suutras, who is none other than Lord Shiva.

Popular verses for Recitation

The middle section of the Maharishi's Puja appears to be taken from popular verses used by sanskrit students for recitation practice: ftp://jaguar.cs.utah.edu/private/sanskrit/shloka2.itx.

It might be considered a cross between the "Lord's Prayer," the "Pledge of Allegiance," and "See Dick and Jane."

#### Vocabulary

(a)vatar:  
incarnation  
bhava(m):  
Lord  
bhavani: Lady,  
consort  
bhuja: snake,  
cobra  
gaura(m):  
white, glory  
(g)endra: king  
hara(m):  
garland  
hridaya: heart  
karpura:  
camphor  
karuna:  
compassion,  
God of  
Compassion  
namami: I bow  
down  
ravinde:  
participle of  
adorn  
sada: always,  
ever  
sahita(m):  
together  
samsara:  
world,  
creation, earth  
sara(m):  
essence  
vasanta(m),  
vasati: to stay,  
dwell

► [Online  
Sanskrit  
dictionary](#)

► [Online Yoga  
glossary](#)

Not secret.

KARPURA-GAURAM KARUNA-VATARAM SAMSARA-SARAM BHUJAGENDRA  
HARAM

SADA VASANTAM HRIDAYA RAVINDE BHAVAM BHAVANI SAHITAM NAMAMI

Currently the Movement translates it thusly:

White as camphor, kindness incarnate, the essence of creation garlanded  
with BRAHMAN, ever dwelling in the lotus of my heart, the creative impulse  
of cosmic life, to That, in the form of GURU DEV, I bow down.

But a more accurate translation is:

White as camphor, the avatar of Karuna, god of Compassion, adorned with  
the garland of the Serpent King, ever dwelling in the lotus of my heart, to the  
Lord and Lady, Shiva and Shakti together, to them I bow down.

This translation is based on the Movement's own vocabulary sheets, supplied  
to TM teachers in training on TTC. Note that Guru Dev, the Maharishi's  
teacher, isn't mentioned at all.

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The gurustotra

The final piece of the Maharishi's Puja puzzle, is the gurustotra, archived  
at [ftp://jaguar.cs.utah.edu/private/sanskrit/guru\\_1.itx](ftp://jaguar.cs.utah.edu/private/sanskrit/guru_1.itx). It's memorized by  
nearly every Indian who follows a guru. Any guru. Again the Maharishi  
appears to have simply edited out verses likening the guru to God, promising  
him control over the student's worldly possessions, and the like.

Not secret.

**akhaNDamaNDalaakaaraM vyaaptaM yena charaacharam.h .  
tatpadaM darshitaM yena tasmai shriigurave namaH .. 1..**

**Salutations are to that guru who showed me the abode-- the one who is to be known--whose form is the entire universe and by whom all the movables (animals) and immovables are pervaded. (1)**

**aGYaanatimiraandhasya GYaanaaJNjanashalaakayaa .**

**chakshurunmiilitaM yena tasmai shriigurave namaH .. 2..**

**Salutations to that guru who opened the eyes of the one blind due to the darkness (cover) of ignorance with the needle (coated) with the ointment of knowledge. (2)**

**gururbrahmaa gururvishhNuH gururdevo maheshvaraH .**

**gurureva paraM brahma tasmai shriigurave namaH .. 3..**

**Salutations to that guru, who is the Creator, Sustainer, and Destroyer and who indeed is the limitless Brahman. (3)**

**sthaavaraM jaN^gamaM vyaaptaM yatkiJNchitsacharaacharam.h .**

**tatpadaM darshitaM yena tasmai shriigurave namaH .. 4..**

**Salutations to that teacher who showed me the one to be known, who permeates whatever that is movable and immovable, sentient and insentient. (4)**

**chinmayaM vyaapi yatsarvaM trailokyaM sacharaacharam.h .**

**tatpadaM darshitaM yena tasmai shriigurave namaH .. 5..**

**Salutations to that teacher who showed me (by teaching) the pervader of all three worlds comprising the sentient and insentient. (5)**

**sarvashrutishiroratanaviraajitapadaambujaH .**

**vedaantaambujasuuryo yaH tasmai shriigurave namaH .. 6..**

**Salutations to that guru who is the sun to the lotus of Vedaanta and whose lotus feet are made radiant by the jewel of all Shrutis (Upanishhads). (The**

guru is established in the vision of the Shruti and is the one by whom the Shruti blossoms forth.) (6)

chaitanyashshaashvatashshaantaH vyomaatiito niraJNjanaH .

bindunaadakalaatiitaH tasmai shriigurave namaH .. 7..

Salutations to that guru who is Awareness, changeless (beyond time), who is peace, beyond space, pure (free from raaga and dvesha) and who is beyond the manifest and unmanifest (Naada, Bindu, etc.) (7)

GYaanashaktisamaaruuDhaH tattvamaalaavibhuushhitaH .

bhuktimuktipradaataa cha tasmai shriigurave namaH .. 8..

Salutations to that guru who is rooted in knowledge that is power, adorned with the garland of Truth and who is the bestower of the joy of liberation. (8)

anekajanmasampraaptakarmabandhavidahine .

aatmaGYaanapraadaanena tasmai shriigurave namaH .. 9..

Salutations to that guru who by bestowing the knowledge of the Self burns up the bondage created by accumulated actions of innumerable births. (9)

shoshhaNaM bhavasindhoshcha GYaapanaM saarasampadaH .

guroH paadodakaM samyak.h tasmai shriigurave namaH .. 10..

Salutations to that guru; the perennial flow of wisdom from the one rooted in the vision of the Shhruti dries up totally the ocean of transmigration (saMsaara) and reveals (teaches) the essence of all wealth (the fullness, freedom from want). (10)

na guroradhikaM tattvaM na guroradhikaM tapaH .

tattvaGYaanaat.h paraM naasti tasmai shriigurave namaH .. 11..

There is nothing superior to knowledge of truth; no truth higher than the truth, and there is no purifying austerity better than the truth; salutations to that guru. (11)

manNaathaH shriijagannaathaH madguruH shriijagadguruH .

madaatmaa sarvabhuutaatmaa tasmai shriigurave namaH .. 12..

Prostrations to that guru who is my Lord and who is the Lord of the Universe, my teacher who is the teacher of the Universe, who is the Self in me, and the Self in all beings. (12)

gururaadiranaadishcha guruH paramadaivatam.h .

guroH parataraM naasti tasmai shriigurave namaH .. 13..

Salutations to that guru who is the beginning and the beginningless, who is the highest Deity and to whom there is none superior. (13)

tvameva maataa cha pitaa tvameva . tvameva bandhushcha sakhaa tvameva tvameva vidyaa draviNaM tvameva . tvameva sarvaM mama devadeva .. 14..

Oh God of all Gods! You alone are my mother, father, kinsman, friend, the knowledge, and wealth. You are to me everything. (14)

"Soma and the Gods"

On the next Web page begins the transcription of "Soma and the Gods" taken from testimony in the Kropinski trial. This videotape is one of a handful that have become infamous in the TM movement because of their secrecy: It is only shown to TM teachers on the heavily regimented Teacher Training Course (TTC). For many years copies of this tape were not even allowed to enter the continental US.

For good reason! Much like the Church of Scientology's OT materials, "Soma and the Gods" lays out the Maharishi's freakish theology in a way that the public is not deemed "ready" for by the Maharishi and the movement.

According to participants in the Kropinski trial, this tape -- along with the entire TTC catalog -- appeared mysteriously on someone's doorstep one day.

Since then the tape has been used by plaintiffs in court cases to prove that the TM movement had a religious, specifically Hindu, agenda -- largely because it's one of the few times the Maharishi was captured on tape talking about worshipping the Vedic Gods. (Of course today, the TM movement sells Hindu sacrifices, yagyas or yajnas, to Ganesh, Lakshmi, and other Gods for thousands of dollars without batting an eye!)

But the true significance of "Soma and the Gods" is much larger. And the theology that the Maharishi espouses is not Hinduism. It is much more idiosyncratic -- and frankly bizarre.

In a nutshell, the Maharishi describes a sort of parasitic relationship between TMers and the Vedic Gods. TMers produce the magical chemical Soma in their gut -- but it isn't something they can use directly. The Vedic Gods, principally Indra, descend from Heaven and feed on the Soma in the TMers' belly. In return for this primitive relationship, the Gods grant all manner of boons. TMers become successful, happy, prosperous, and develop supernormal abilities.

Unbeknownst to non-TM teachers, the entire TM program can be understood through this simple model.

We practice yogic asanas and pranayama to clear the channels through which Soma will flow. We repeat the name of our own personal "Ishta" (God) to summon Him or Her. Advanced TMers practice the sidhis to "stir" the Soma and further clear channels. We read verses from the Ninth Mandala

that literally invite the Gods by name to feast on the Soma in our belly: "Flow, Soma, in a most sweet and exhilarating stream, effused for Indra to drink.... Be the lavish giver of wealth, most bounteous, the destroyer of enemies, bestow on us the riches of the affluent." And we take Ayurvedic potions and pills believing we will produce "extra" or "more refined" soma.

An anecdote from a former Maharishi International University (MIU/MUM) professor:

When I was on MIU faculty, there was a special videotape that only faculty were privy to. It was the Ninth Mandala, chanted in the original Sanskrit. Sitting with eyes closed, listening to it was considered a great privilege and was highly secret.

On my Governor Training Course, after we had rounded and rounded and rounded for three months, MMY [the Maharishi] finally called to answer our questions. I asked what we should expect from endlessly reading the Ninth Mandala of the Rig Veda and I never forgot his reply: "It will become a living reality."

To my knowledge, this fairly frightening vision is the Maharishi's alone.

The Rig and Sama Vedas themselves describe the process of making a beverage, soma, by grinding and brewing a certain medicinal plant -- or alternatively by feeding a plant to a cow and then imbibing either its milk or urine. James Allegro speculated some years back that soma was actually the hallucinogenic mushroom *amanita muscara*, a prevalent inebriator among all Aryan cultures. Perhaps. But even in modern day India, there are hotris who

perform the Soma sacrifice using the humble soma plant, and imbibing the juice.

Nowhere in all of Vedic literature have we found a single reference to soma as a substance produced in the human stomach and fed upon by Gods. Except this product of the Maharishi's imagination.

Many sources from the inner circles of the TM movement have already reported on the Maharishi's preoccupation with the influence of other people's thoughts (stress), purity of food (genetic engineering), and apparent preoccupation with "enemies" (re: the CIA and AMA). The unforgettable image of ravening Gods jostling each other to feed at the stomachs of TMers around the world to get their share of the mythical Soma seems a conclusive indication that TM theology may simply be the by-product delusion of the Maharishi's seriously disturbed mind.

- \* Opening court proceedings of "Soma and the Gods"

- \* Transcription of "Soma and the Gods"

- \* Expert testimony on "Soma and the Gods"

A few highlights:

- \* It's clear from the legal wrangling that TM's lawyer was struggling to control how the jury perceived "Soma and the Gods." Those familiar with the TM movement recognize this as a movement "tic," never trust the conclusions

the "unenlightened" public may draw -- always frame and interpret the Maharishi's words before and after they are presented.

\* It may not be clear from context that "expert experiences" John Farrow was a long-time TM/Maharishi devotee, active in the inner circles. The TM-published Collected Papers are littered with his TM-sponsored research.

\* As revealed here, the Maharishi has no legal connection to any TM movement organization -- not as an officer, director, or employee. Nonetheless, he rules with an iron-hand by force of personality and religious devotion to him personally. (See the TM teacher's oath.) This has obvious implications for John Hagelin's insistent assertion that the Natural Law Party is not connected with the TM movement or the Maharishi.

\* According to the judge, John Farrow acts as a "surrogate" for the Maharishi. Even in formal legal proceedings, the TM movement attempts to frame their theology carefully before hand, "putting the tape in its clearest context," rather than trusting to the unfiltered perception of the jury.

\* Maharishi discusses Hindu devas as "very refined impulses of energy and intelligence" and refers to their finest vibrations as mantras. In the "New Jersey Court Case," the judge labeled this as overtly religious language -- not scientific concept. Most observers of the TM theology see this sort of "shadow speech" as a camouflaged attempt to discuss fundamentalist Hindu religious concepts without offending Western sensibilities.

\* The Maharishi specifically talks about the Hindu God Indra as "that Agency, that force of nature which puts together the mind and the body." By extension, one might surmise that whenever the Maharishi talks about forces or laws of nature, that he is referring to the Gods. In fact, this equation is made explicitly for TM teachers and other insiders.

### **The Beacon Light of the Himalayas**

has been suppressed by the TM movement for over 40 years -- even though it contains the Maharishi's first-known writings. Apparently for very good reason.

They contradict nearly every contemporary teaching of the TM movement. The Beacon Light of the Himalayas is a transcription of a speech, given in English surprisingly enough, at a gathering in Kerala in 1955. The gathering was held partly to celebrate the legacy of the Maharishi's teacher, Guru Dev(a), partly to celebrate the passing of that legacy to his successor, and partly to organize a religious revival in Northern India.

• In the most shocking point for orthodox TMers, the Maharishi admits that any word, even the prosaic "microphone," can be used for meditation. Years later, he and his teachers will insist that not only will other words not work, but they imply that mantras like Benson's famous "one, one, one" may actually cause psychological damage. Only TM mantras are guaranteed to "be life supporting."

• The Maharishi admits directly that the TM mantras not only are not meaningless, they are the names of Hindu Gods such as Lakshmi, Saraswati, Shiva.

- ▶ Nama-Japa is the repetition of God's name. When practiced silently, this is identical to Transcendental Meditation.
- ▶ "Normally it does not take more than one or two weeks for a man to experience the great unbounded joy called Samadhi . . . and he is sure to feel completely peaceful and happy within about seven days. " The Maharishi is claiming to offer enlightenment in just seven days! But wait, there's more! With his particular brand of enlightenment, you not only get the Ginzu knives, you get material wealth as well!
- ▶ The Maharishi's theory of "two sets of mantras" for married and celibate people -- and especially the danger of practicing "OM" for noncelibates -- is utter nonsense. You will find no such teaching in Shankara, Patanjali, Vyasa, or any other recognized authority.
- ▶ "If you are not feeling peace and happiness you should be wise enough to doubt the correctness of your devotion, you should be wise enough to think that your method of devotion is wrong." Most if not all TMers begin experiencing bouts of "unstressing" within six months of regular practice, as well as during and after long in-residence courses. Would this mean that TM is not the proper path for most TMers using the Maharishi's criteria?
- ▶ Mahesh Varma inflates his title to "Maharshi Bala Brahmachari Mahesh Yogi Maharaj" -- ludicrous for an unordained itinerant teacher in his mid 30s. Imagine a tent-revivalist stumbling out of the American backwoods, preaching, converting, and collecting money under the name, "The High Prophet Jesus Christ Saint." This is a close English approximation to "The Great Seer Shiva, the Enlightened One."
- ▶ As the Maharishi develops over the course of three days, his dead teacher, Guru Dev or Brahmananda Saraswati, is the object of TMers'

devotion. He believes Guru Dev to be the incarnation of Shiva, whose grace alone can lead to enlightenment and salvation.

- Many readers, in and out of the TM movement, may be surprised how often the Maharishi refers to this as "my sadhana," or simply how often he uses the words "I, me, mine." By the 1970s he referred to TM as an age-old technique passed from teacher to student for thousands of years and rarely if ever refers to himself in the first person.

- There is no doubt here that the Maharishi indicates that chanting and mantras while performing yajnas (yagyas) are for the express purpose of summoning the Vedic Gods. Twenty years later he will absurdly insist to his Western students that the Vedas are not religious documents, the Vedic Gods are mere symbols for the forces of nature, the philosophy of TM is not a religion, and its mantras have no meanings.

- When the Maharishi speaks, as he does often in this discourse, of bringing souls to his Lord, he means bringing converts to Shiva just as literally as any tent-revival preacher brings souls to Jesus in the U.S.

- The Maharishi's discourse takes a sudden left turn away from orthodox Hindu thought. He casually slips in the idea that spiritual practice will bring about material wealth. To our knowledge, no respected Indian spiritual figure or scripture agrees with this tenet. The belief that holiness and wealth intertwine is as central to the Maharishi's idiosyncratic brand of Hinduism as it is to certain Christian televangelists who insist that "God loves you! and so Money loves you!"

- The Maharishi introduces for the first time a hallmark of his teaching: that attaining bliss is easy, quick, and certain. Even his teacher, Guru Dev, spent decades pursuing spiritual perfection! Yet the Maharishi will insist for over 40

years that using his special, secret techniques one can easily and quickly become enlightened.

### Maharshi's Message to Peaceless and Sufferings

Oh ye of the peaceless and suffering humanity!

My happiness desires to root out your suffering. Will you extend your arm and allow me to lift you up from the mire of misery and peacelessness?

Come on, here is the call of peace and joy for you. Here is the invitation, a cordial invitation for you all to come and enjoy the Blissful Grace and All Powerful Blessings of my Lord the Great Swami Brahmanant[sic] Saraswati, the Great among the greats of the Himalayas. I have found a treasure in the Dust of His Lotus Feet and now I invite you to share it with me and make yourself happy.

Come on; I invite you to get into the Blissful Realm of His Universal Benevolence. See, the path is straight and entry is free. Come on with faith and you will find that the very cause of your peacelessness and misery will be eradicated and you will be adorned with lasting peace and real happiness in your day to day life.

Feel not disappointment in life and shirk not from your responsibilities in despair. Whatever are your circumstances, rich or poor, if you are not in peace and if you want peace and happiness, come on with faith and you will have it. Here is the message of hope for you. Here is the Divine Call of rescue for you. Peace and joy of living await you. Do not reject it. Come on and have it.

The sun of Guru Deva's Blessings is now up on the horizon. Wake up from the deep slumber of apathy and agony and enjoy all the glories of life material and divine.

[signed]

Bal Brahmachari Mahesh

22.11.55

Beacon Light of the Himalayas, 2 of 4

Maharshi's Discourse

"Time Is At Hand

Under the universal benevolence of Shri Guru Deva enjoy all glories of Life Material and Divine"

Thus spoke Maharishi Bala Brahmachari Mahesh Yogi Maharaj during His inspired exhortation on the first day of the Mahasammelan. In its essential features the discourse is summarised by the verse.

वन्दे वायमयं नित्यं गुरुं शंकरं रुषिशाम् ।  
यमाश्रितां हि वक्रांऽपि चन्द्रशेखरं वन्दने ॥  
अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुरुमीलितं येन तस्मै श्री गुरवे नमः ॥  
पदद्वारे निखिला निलिम्पपरिपत्  
सिद्धिं विधत्तेऽनिशम्  
श्रीमत्श्रीलसितं जगद्गुरुपदं  
नत्वा तमवृत्तिं गताः ।  
लेखज्ञानपयोदपाटनधुरं  
श्रीशंकरं शर्मदम्  
ब्रह्मानन्दभस्वतिं गुरुवरं  
ध्यायामि ज्योतिर्मयम् ॥

Jai Guru Deva

"It gives me great pleasure this afternoon to be in company of you all here assembled in the close vicinity of the Maha Yagna Mandapam. From the early morning the atmosphere here is being surcharged with the Divine Vibrations of Rig Veda and Yajur Veda Parayanam and the chantings of the Maha Yagna Mantras. From morning till noon today when the Siva Laksharchana was being performed by the learned vedic Pandits, everybody must have felt the thrilling and Divine presence of the Vedic Gods here. In such a pure, Serene, and Godly atmosphere, your Kerala Maha Sammelan has commenced.

It is really a matter of good fortune and pride for every one of us that we have assembled here to discuss and decide, as far as it is possible intellectually, about the easy and practical ideologies of mind-control and

spiritual development. This auspicious occasion, I find, is graciously sanctified by the presence of the great Lord Siva and his retinue, and the divine radiance of Sri Guru Dev who is famous for his benevolence and generosity in showering His blessings on all.

In this atmosphere of all-embracing Divinity the inauguration of this Maha Sammelanam by the speech from a saintly, and princely personality has added grandeur to the occasion. His Highness's inaugural address is the most appropriate speech for the occasion. When I came to Kerala I heard that His Highness the Maharajah of Cochin is a very learned and religiously cultured soul. Now after listening to his inaugural address I am convinced that he is fully worthy of the great name and fame he has earned. In his speech he has successfully laid down the essentials of Adhyatmic Vikas or Spiritual Development. He has very clearly explained the distinction between the theoretical and the practical aspects of Adhyatma Vidya. All this shows, his clear understanding and unflickering approach to the subject.

The clarification of "Pravrithi Marga" and "Nivrithi Marga" by His Highness is the most remarkable feature of his speech. It leads me to conclude that His Highness is in full possession of the golden treasures of the rich and old traditions of learning. That is why he could clearly claim Jeevan Mukti for the "Pravrithi Margi" also. This is a very important lesson because in the present Atmosphere of too much talk of Vedanta, it is often argued that Peace in day to day life, experience of Atmananda and realisation of God are not possible without Vairagya or Renunciation. This ideology[sic] is basically wrong and I am glad His Highness has spoken what is right.

For such a noble, intelligent and befitting inaugural address I can only congratulate His Highness and pray to Guru Deva to shower his choicest blessings upon him for a healthy, prosperous and long life.

Another thing which encourages me to speak at this stage is the Asirvathan sent by Sri Sankaracharya Maharaj of Sringeri Mutt, You have heard his asirvatham. Therein you would have noted the sentence that this Kerala Maha Sammelan of the Adhyatmic Vikas Mandal is the need of the Nation. In this one small sentence His Holiness has spoken volumes. If time would permit, hours could be spent in elucidating the glorious principles compressed in this one small sentence. Obviously enough, His Holiness means that after the advent of the political freedom of the country, a Spiritual Renaissance throughout the vast continent of India is the need, and now is the time to accelerate the spiritual development, because spiritual development alone will ensure abiding peace and lasting happiness in the country. This spiritual development of India can alone erect a permanent light house of peace and joy to guide the destiny of the storm-tossed ship of the suffering humanity of the whole world and save it from wreck.

Sankaracharya Maharaj has also meant and wished in that one sentence that the mandal should rise up on a national basis. It is a clarion call of peace and happiness for the people and therefore His Holiness has called it the need of the Nation.

Adhyatmic Vikas or spiritual development is the process which brings to light and to our direct experience the hitherto unknown and unexperienced glories of the subtler aspects of our being. Adhyatmic Vikas or spiritual development is the process of unfolding the essential nature of the soul and bringing it out to light from the hidden chambers of ignorance - ignorance that stands as a covering and hides the subtle and glorified aspect of our inner personality. Adhyatmic vikas or spiritual development is the process of revelation of the ultimate truth of our life, the Satchidanandam, which is the greatest heritage of one and all.

This most treasured heritage is really the fountain head of all joy in life, material and divine.

Adhyatmic vika is the process to unfold the glories of the soul and to enjoy all aspects of life, material and divine. Adhyatmic Vikas is the process of bringing out the great fountain head of peace and joy hidden with us.

Adhyatmic Vikas or spiritual development is the process of sharpening the mind to enable it to enter into the kingdom of the soul which is the subtlest aspect of our life, the "Anoraniyan" and directly experience its essential nature which is Satchidanandam.

Everybody can have, should have and must have, the great privilege of enjoying the glories of the soul, the glories of the glorified aspect of everybody's life. Caste, creed or nationality is no hurdle in the realm of the soul or on the royal road to it. Soul is the individual property of everybody. It is the natural and inseparable possession, nay, the very existence of evrey[sic] man. Everybody has a right to enjoy his own possession. Everybody[sic] has a right to enjoy the satchidanandam nature of his own soul. In the most natural manner every body has every right to enjoy permanent peace, Bliss Eternal, which is the nature of his own soul. Every body has a birth-right to enjoy abiding peace and unbounded joy which is the essential nature of his own soul. And I hold Everybody already possesses the capacity of enjoying it, because it is already there in the innermost recess of everybody's heart. Nothing from outside can stop a man from experiencing the nature of his own soul. Nothing from outside can stop a man from enjoying lasting peace and permanent joy in life, for, it is the essential nature of his own soul.

The doors of satchidanandam are wide open alike for one and all. The path is straight and entry is free. Then why waste time in helplessness and suffer

any agony in life? Why suffer when you can enjoy? Why be miserable when you can be happy? Now, let the days of misery and peacelessness be over and let their operation become the tales of the past. Allow not the past history of agony to be continued in the present. Be happy and gay. Come on straight and enjoy the enjoyable. Come on and enjoy the fountainhead of all joys in life, enjoy the everbright chambers of your own inner personality. All suffering will cease, all agony will go, and all peacelessness and misery of life will simply disappear. Today you are under the divine radiance of Shri Guru Deva. Time is at hand. Under the universal benevolence of Guru Deva enjoy all glories of life, material and divine. Let not the caravan of life be tossed about and wander aimlessly in the darkness of ignorance; under the dark clouds of agony and peacelessness. Let it enjoy the royal entry into the gates of protection, peace and happiness; let it enter into the Kingdom of bliss and be blissful for ever.

Under the high flying banner of spiritual development alone can the suffering humanity find solace and peace. Spiritual development of the members of the family of nations, alone can ensure abiding peace in the world. Let the standard of everybody's mind be raised to the heights of his own inner glory and then man will feel for himself the greatness of the higher values of life and would be tempted to bring them down into practical life, and live them. Unless the steps of spiritual development are ascended and the pinnacle is reached, the hope of peace and happiness in life will ever remain unrealised. It was on the basis of this spiritual development that India was once so great and it is the glory of the same spiritual development that can make India great once again to shine as a rising sun of peace and happiness on the horizon of the world.

I believe in something practical. Mere talks of peace and fussing over it have no practical value in any field of life. If one peaceless and miserable man of the world could be made peaceful and happy, it would mean something of value, positive and concrete for the suffering humanity. If a formula could be brought out to light a formula for transforming peacelessness and miseries of life into peace and joy of a permanent nature, that would be a boon to society and for the whole of mankind. Here we find that great boon, in the dust of the Lotus feet of Shri Guru Deva. Any number, millions and crores of the suffering souls can come and take refuge in the universal benevolence of Guru Deva and can within a few days of Sadhana, transform their peacelessness and sufferings into real peace and permanent joy. You have already heard the experiences of many on this platform. What else can be a greater boon in life? What else can be a better gift in life of humanity? Guru Deva is now out to shower His Grace on one and all. Like a flood has come His Grace here in Kerala[sic]. Thousands are enjoying peace and joy in their daily life. Anybody who came, was blessed, and allowed to take the path of peace and happiness. Time is favourable, opportunity is yours. Enjoy, enjoy to the maximum the overflowing grace of Shri Guru Deva.

Mysterious are the ways of destiny. I cannot say, for how long in the atmosphere of the present age, we will succeed in holding on to this great and overflowing generosity of Shri Guru Deva. I can only speak in terms of the present. I can only offer to you the dishes ready in hand today; for tomorrow I cannot promise, for, I have nothing of my own. The bulb is shining here, but the current is coming from the power house. Any time the main switch may be put off and then the bulb will cease to spread the light. Therefore under the light of the shining bulb at hand, lay out your own lines

to the powerhouse and be independent and free from the fear of darkness when the light that is chooses to switch off.

Here is the Divine call for you. Adhyatmic Vikas Mandal of Kerala is the clarion call to awaken the world from deep slumber of ignorance, suffering and peacelessness. Here is the invitation from the universal benevolence of Shri Guru Deva; the invitation, the universal invitation for everyone suffering the agony of peacelessness and miseries, to come out of the dark night of life into the brilliant light of Divine Grace and enjoy all glories of life, material and divine.

Remember, it is nothing new that the Adhyatmic Vikas Mandal of Kerala is saying today. It is not any new message of life that Kerala Maha Sammelan is broadcasting today. It is the same age-old voice of eternal peace and happiness for which India stands out from times immemorial. It is the same age-old voice of eternal peace and happiness which the child of Kerala, the pride of India, Shri Sankara gave out to the world more than two thousand years ago. Kerala Maha Sammelan is giving out today, on the basis of personal experience, the same age-old lesson of Shri Sankara which declared the unimpeachable universality of Anandam as the Ultimate and Absolute Reality of existence; it is the same principle of Anandam that the Eternal Vedas and Upanishads have been singing down the ages-

**आनन्दाद्वेव सुखिण्यमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यामिसंविशन्तीति ।**

(Taittiriya Upanishad)

"From Anandam is the whole creation born. In Anandam do the creatures live and in Anandam shall all this ultimately merge! Anandam is the one reality of the universe, ultimate and absolute. Anandam is the one reality of life eternal and absolute. Anandam is the nature of the soul. Anandam is the life of every body. Anandam is the very existence of every being. This is the Anandam which the Adhyatmic Vikas Mandal of Kerala is enjoying and this is the natural and Universal Anandam for whose enjoyment Kerala Maha Sammelan is raising a voice and inviting the people. This is the Anandam, which was considered to be so difficult of experience, and which now has become so easily attainable under the grace of Shri Guru Deva. It is this great miracle of Guru Deva that is tempting the Kerala Maha Sammelam to feel for the suffering humanity. Although nothing is new in the realm of the soul the experience of it which was thought to be very difficult has now become very easy under the grace of Guru Deva. It is the joy of this easy way of approach which is encouraging Kerala Maha Sammelam to raise a voice unique and unheard of elsewhere in contemporary times. Kerala Maha Sammelam is raising a voice. that under the universal benevolence of Shri Guru Deva, MIND CONTROL IS EASY, PEACE IN DAILY LIFE IS EASY AND EXPERIENCE OF ATMANANDAM IS EASY.

This voice of Kerala Maha Sammelan is not a voice of catch-words and charming sentiments. It is a voice coming out of the acid test of personal experience.

Kerala Maha Sammelan stands only to flash out the age old light of Eternal Peace and happiness, the light Celestial blazoned by the Maharshies of yore and kept alive in the heart of the holy tradition of the Maharshies of the country; the Light serene whose one ray is sufficient to enlighten the dark nights of ignorance misery and peacelessness of the whole world. And you

have seen it for yourselves,[sic] how under the amazing influence of that light, hundreds of miserable and peaceless souls of kerala[sic] have put an end to their suffering and peacelessness and have begun to enjoy peace and happiness in life, Whatever the material circumstances and surroundings of the man, his life has been raised to a high pitch of real peace and joy. Under the flash of this unfailing light of Guru Deva's Blessing, Kerala Maha Sammelan stands to proclaim sure cure for all the miseries and peacelessness of everybody everywhere in the world. This is the one treasure of Adhyatmic Vikas Mandal, on the basis of which it stands "to bring peace and happiness everywhere in everybody's every-day life".

"Today we have considered the nature of Adhyatmic Vikas, the Omnipresence of Anandam, and the aim of the Adhyatmic Vikas Mandal. Tomorrow we shall deal with the theory of Adhyatmic Vikas, the principle of attaining peace and happiness in life.

Jai Shri Guru De---va.

## **THEORY OF SPIRITUAL DEVELOPMENT**

(Maharshi's discourse of the second day of the Maha Sammelan)

नारायण समारम्भां श्री गुरुचार्प मप्यमाम् ।  
शङ्कराचार्य पर्यन्तां वन्दे गुरुपरम्पराम् ॥  
अज्ञानगादान्धतमोपहाम्पाम्  
विवेकविद्याविनयप्रदाम्पाम् ।  
विरवेशतत्त्वप्रतिबोधिकाम्पाम्  
नमो नमः श्री गुरुपादुक्काम्पाम् ॥  
वर्णाभिमाचार प्रचारिकाम्पाम्  
सर्वस्य राष्ट्रस्य सुखावहाम्पाम् ।  
क्लेशैः समस्तैः परिवर्जिताम्पाम्  
नमो नमः श्री गुरुपादुक्काम्पाम् ॥  
ऐकार ह्रींकार रदस्युक्त  
थ्रींकार गूढार्थ महाविभूत्या ।  
अंकार मर्म प्रतिपादिनीम्पाम्  
नमो नमः श्री गुरुपादुक्काम्पाम् ॥

"Jai Shri Guru Deva"

What a happy time we have this evening. Yesterday's Shiva-Laksha-Archana Maha Yagna, it seems, has really pleased the Lord Shiva much. It was the pleasure of Lord Siva, that doubled this morning, the programme of Vishnu-Laksha-Archana. Instead of one, two Vishnu-Laksha-Archanas were Performed to day.[sic] This shows the delight of the Almighty Gods, Lord Siva and Lord Vishnu, in the celebration of this Kerala Maha Sammelan of Shri Sankaracharya Brahmanand Saraswati Adhyatmic Vikas Mandal. In the midst of this great delight of Gods and under the Divine Radiance of Shri Guru Deva, in this holiest of the holy atmosphere of all embracing divinity, what encourages me most is the Ashirvadam of this great successor of Shri Guru Deva, Swami Shantanand Saraswati Maharaj, the present Sankaracharya

Swamigal of Jyotirmath, Badarikashram. I take it to be the Ashirvadam of Lord Siva appearing on the Lap of Lord Vishnu. Yesterday we performed Siva - Laksha - Archana -and today we received the Ashirvadam and the best of it was that today it was received in the midst of the two Vishnu-Laksh-Archanas! This is not an ordinary coincidence. I find a great meaning in it. 'SHANKARAM SHANKARACHARYAM' Shankaracharya is said to be the Avatara of Lord Siva. And Lord Vishnu has himself said-'ACHARYAM MAM VIJANEETAT', i.e., know the 'Acharya' to be 'My-Self'. And therefore according to Lord Vishnu, the Dharmacharya Shankaracharya is Lord Vishnu Himself. So this Ashirvadam of Bhagawn Shankaracharya is the Ashirvadam of Lord Siva and Lord Vishnu, both. Happy I feel to say that your Kerala Maha Sammelan has really been blessed by the All Powerful Divine influence of both Lords Siva and Vishnu.

You have heard and received the great Ashirvadam. In that Divine Message you have heard that "'Spiritualism" is the backbone of India'. In this one sentence His Holiness has spoken volumes and has expressed great truths of Indian Philosophy and culture. Spirituality deals with the realm of the soul, and this is the subtlest field of our existence. It is also the very basis of all the gross aspects of life.

The spirit or soul is the basic motive force of our existence and spirituality is the science of that motive force. The material science of today[sic] speaks highly of atomic power. Today the political power of a nation depends upon its resources of atomic energy. But we in India know that the atomic energy is not the basic[sic] motive power of our existence. It can only be called the basic motive force of material existence, because it is found to be very gross when compared with the powers of our mental and spiritual existence. That is the reason why India laid more importance on the field of the soul which is

the ultimate motive power behind our life in all its aspects; spiritual, mental and physical. That is the reason why India always regarded the science of the soul as the best and most useful of all sciences. This is the reason why His Holiness has called spirituality as the backbone of India. Under the high-flown banner of spiritualism alone can India regain its past glory, and cultured in the spirit alone, can the children of India be great masters of Nature and Universe. This is what His Holiness has meant, when he said "Spiritualism is the back-bone of India". It is the keystone of the arch of all developments. Spirituality trains the mind to rise from the experience of the subtlest field of objectivity and enables it to transcend the field of objectivity for entering the realm of the Soul, the field of Eternal Bliss. Spirituality trains the mind to enter into the realm of the soul and becomes all powerful for enjoyment of all the glories of life, spiritual, mental and material.

By a perfect system of spiritual development, the great sages of yore have given to us the keys to lay open the treasures of great energy and power hidden within us. The Mundaka Upanishad declares that anybody 'who establishes himself on the highest attitude of spiritualism becomes capable of developing his will-power and mental force to such a great extent that he can attain any object or get into any strata of the universe by a mere "SANKALPA" or a thought. This is the glory of spirituality which can make a man worthy of attainment of everything by the agency of thought alone. This all powerful spirituality is valued and cherished most in India. That is why His Holiness has said it to be the backbone of our country. But this spirituality tends to be ignored today in the heat of the modern currents and Western ideologies. If India is to become strong and great let her not sleep over spirituality, the science of the very motive force of existence.

If Society is to become great, every man has to become great spiritually. Be he a beggar or a millionaire, if only he turns spiritual can he have peace and happiness and enjoy all glories of life spiritual, mental and material. This is the great strength of our ancient wisdom, the great efficacy of Spiritual development for bringing peace and happiness to every body irrespective of his material standard of life or status in society. This is the reason why His Holiness has said that "Spiritualism is the backbone of India".

We feel the flash of the spirituality of our Guru Deva in the Ashirvadam of His great successor. We in Kerala today are immensely blessed by this great Ashirvadam and in reverence we offer our devotional pranams to the Lotus feet of His Holiness.

Yesterday, we considered the Omnipresence of Anandam. Anandam, which is present everywhere and pervading everything. As a matter of fact everything is but Anandam in its essential nature. Just as a mountain of snow is nothing but water, so also the whole Universe is nothing but Anandam. Just as the different shapes and forms of pots are made of the same clay, so also the different objects in the Universe are made of the same formless Anandam. Anandam is the ultimate reality of the Universe.

The world of concrete forms and objects is made from the formless. This truth of Indian Philosophy has been supported by the findings of the modern science also. According to the electronic theory of modern science, electrons and protons are the ultimate reality of matter. All these different forms of matter are nothing but involved energy. This solid concrete wall is nothing but the abstract formless energy. This concrete mike, all its components and the whole mechanism of it, is nothing but abstract formless energy. All these multifarious material objects in phenomenon are nothing but formless abstract energy. No sensible man can refuse to accept this

finding of the modern material science. Now if we are able to conceive that the whole material universe is nothing but formless energy, then it is easy to conceive, on similar lines, that all this concrete universe is nothing but the Abstract Formless Brahman "Sarvam Khalu Idam Brahma". All this is Brahman and 'Anandam Brahmano Vijnan' i. e. Brahman is Anandam. All this is Anandam. Satchidanandam.

To be more clear - Electrons and protons of the modern science, seen through the Indian system of analysis of the universe are manifestations of Agni-Tatwa and Vayu-Tatwa combined. The energy of the electrons and protons is due to the Agni-Tatwa and motion in them is due to Vayu-Tatwa. Thus we find, the present day science has reached up to Vayu-Tatwa in the field of analysis of the universe. But our Indian analysis of the universe has found out much more of the subtler phases of existence. According to our system of analysis, finer than the Agni-Tatwa and the very cause of it is the Vayu-Tatwa; finer than the Vayu-Tatwa and the very cause of it is the Akash-Tatwa; finer than the Akash-Tatwa and the very cause of it is the Aham-Tatwa; finer than the Aham-Tatwa; and the very cause of it is the Mahat-Tatwa; finer than the Mahat-Tatwa and the very cause of it is the Prakriti-Tatwa; and finer than the Prakriti-Tatwa and the very cause of it is the Brahma-Tatwa which is the Ultimate Reality, the subtlest "Anoraniyan", Satchidanandam. This is the analysis of the universe according to our Indian thought which speaks of universality of Anandam and establishes that Anandam is the ultimate and absolute Reality of existence. This universality of Anandam we have already considered yesterday.

Today we shall try to find out why this Omnipresent Anandam evades common experience. And having found out the cause, we shall try to find out the mean to eradicate it. A thing which is present everywhere has gone out

of our experience! Obviously, it seems to be a paradox. But this is experience in life which cannot be denied. Omnipresence of Anandam we accept intellectually, but Omnipresence of 'Dukham' is our day to day experience in life. Which of the two is correct? What is the truth of life? Is it to remain a paradox or an unsolved problem of existence? If Anandam is the reality of life then all our experience[sic] of the world which are, in one way or the other, allied with 'Dukham' are the experiences of a non-reality. The Reality, of life which is Anandam of unbounded nature is not at all being experienced. A real life of all Anandam is not at all being lived. Anandam, the most cherishable aspect of our being is out of our consciousness. What is the reason? Something seems to have gone wrong with our machinery of experience. Our machinery of experience is able to experience only one aspect, the gross aspect of the ultimate reality and fails to experience the subtler aspect of its essential nature.

There are two states of the ultimate Reality, Brahman - the unmanifested state, and the manifested state. In the unmanifested state the Brahman is 'Anoraniyan' the atom of the atoms, the minute of the minutae[sic] and in this unmanifested minute state, its essential nature is Anandan Sat-chit-Anandam; but in its manifested state the Anandam becomes latent to give rise to other properties which come on the scene of the manifested objects, just as the fluid property of water becomes latent i. e. when water becomes ice. Water in its essential nature is Fluid and transparent, but when it becomes ice it is translucent or opaque, and solid. The solidity and opacity of ice are quite contrary to the fluidity and transparency of water. When water becomes ice the transparency of water becomes latent giving rise to the opposite characteristic of opacity; and fluidity becomes latent, giving rise to its opposite characteristic of solidity. Thus we see when a thing transforms

its original and essential characteristics it becomes latent and gives rise to different characteristics which may even be contrary to the original. These changed characteristics deviate from the original characteristics according to intensity of the change. Vapour, cloud, mist, snow and ice are the various manifestations of water; Water itself is liquid, but of its manifestations some are gaseous and others are solids.

This analogy helps explanation of the experience of misery (or Dukham) in the midst of the Omnipresence of Anandam. When the unmanifested Brahman becomes manifested, the Sat-Chit Anandam characteristics of it become latent to give rise to other characteristics which may even be Asat, Achit and Anandam[sic] which are quite opposed to Sat-Chit and Anandam. The never changing (Sat), absolute existence (Chit) and absolute[sic] bliss (Anandam) which are the characteristics of the Unmanifested 'Anoraniyan' become latent giving rise to their opposite characteristics, viz, the ever changing, relative existence, and relative joy characteristics of the manifested objects and universe.

I think it is clear now, why the quality of Omnipresent Anandam is not exhibited on the forms and objects of the Universe. Although Anandam is the essential nature of the ultimate reality of the material objects, it has become latent in them and only the qualities of the gross objectivity are being experienced at the outset.

Hail! to the perfect system of Indian philosophy which offers the theory and practice of directly experiencing the Sat Chit-Ananda; and hail! to the Maharshies of India who have opened the gates of spiritual glory in material life and who have laid out practical paths for experiencing the nature of the 'Anoraniyan' in the midst of all this manifested gross universe, and have

floated the ideology of Jeevanmukti, the most exalted state of human existence, the state of constant experience of Sat-chit-Anandam.

Today we have to look into this ideology of Jeevan-Mukti, and consider the theory and practice for experiencing Sat-chit-Anandam.

Our instrument for experience viz. the mind, is constantly engaged in apprehending objects through the senses which can only perceive the gross objectivity. Our physical eyes can see only the gross form. When the form is minute or subtle our eyes fail to perceive it and we need a microscope to see it. Similarly ears can hear only gross sounds. When the sound becomes subtle, our ears fail to catch it. Similar is the case with the other senses of perception. Because these senses can experience only gross objects, the mind, which is always experiencing things through the senses, is able to experience only the gross field of manifested objectivity. Due to the long-standing experience of gross objectivity, the mind[sic] itself has become gross and blunt. In its gross condition the mind naturally fails to enter into the realm of the subtlest "Anoraniyan", and that is how it misses the Anandam which is Omnipresent.

If the mind could be trained to apprehend the experience in the subtler fields in objectivity itself, it will definitely become sharp and in its increasing sharpness can definitely enter into the realm of "Anoraniyan", the Sat ChitAnandam, and have the direct experience of it. The path of spiritual Sadhna[sic] lies therefore in training the mind to march through the field of subtler objectivity, in spiritual development.

For practice we can select the field of objectivity pertaining to any of the senses of perception - sense of sight, hearing, smell or touch. In any of the fields we are required to reduce the objectivity to its increasingly subtler

stages and help the mind to go on experiencing them till it reaches the subtlest stage of objectivity, and its experiences.

At this stage when the mind is able to experience the subtlest in objectivity, it becomes sharp enough to enter into the realm of "Anoraniyan" which transcends the field of subtlest objectivity and in this state it tastes the essential nature of that realm, which is Sat-chidanandam.

If the mind is proceeding through sound , the field of Anoraniyan is the field which transcends[sic] the field of subtlest sound, which is the field of "no sound", ie. "Ni-Shabdam"; and Upanishads call it "Paramam Padam".

"NiShabdam Paramam Padam". This Paramam Padam is Sat-Chidanandam, in its essential nature. The man experiencing it rises to Eternal life - a life of Eternal Bliss and Absolute Consciousness.

For training the mind through sound we can take any word. Even the word "mike" can be taken. By reducing the sound of the word "mike" to its subtler and still subtler stages and allowing the mind to go on experiencing all the stages one by one, the mind can be trained to be so sharp as to enter into the subtlest stage of the sound 'mike', transcending which it will automatically get into the realm of Sat-Chidanandam and experience it. Thus we find that any sound can serve our purpose of training the mind to become sharp. But we do not select the sound at random, We do not select any sound like 'mike', flower table, pen, wail, etc, because such ordinary sounds can do nothing more than merely sharpening the mind; whereas there are some special sounds which have the additional efficacy of producing vibrations whose effects are found to be congenial to our way of life. This is the scientific reason why we do not select any word at random. For our practice, we select only the suitable mantras of personal Gods. Such mantras fetch to us the grace of personal Gods and make us happier in every walk of life.

While making a reference to the Mantras, in this manner, I feel like touching a very vital aspect of Sadhna[sic], which things are blurred in the present atmosphere of too much talk of Vedanta.

Obviously enough there are two ways of life, the way of life of a Sanyasi and the way of life of a householder. One is quite opposed to the other. A Sanyasi renounces every thing of the world, whereas a householder needs and accumulates everything. Shastras declare both the ways of life to be the paths of emancipation. Both are said to be the "Moksha-Marga" Nivarthi Marga and 'Privathi Marga'. The one realises through renunciation and detachment, while the other goes through all attachments and accumulation or all that is needed for physical life. We have two different sets of Mantras to suit the two ways of life. Mantras for the Sanyasis have the effect of increasing the sense of detachment and renunciation, and also have the power of destroying the objects of worldly affections, if there should survive any such objects for him. Quite contrary to this are the Mantras suitable for the householder which have the efficacy of harmonising and enriching the material aspect of life also.

The Mantras of the Sanyasi have a destructive effect in the material field of life, whereas the Mantras suited to the householder envisage constructive values also.

"Om" is the Mantra for the Sanyasi. The Sanyasi repeats "Om" "Om" Om". It is given to him at the time of 'Sanyas-Diksha', at the time when he has completely renounced attachment to the world. Renunciation and detachment increase with the repetition of 'Om', 'Om' is chanted aloud by a Sanyasi to put an end to his desires. Desires are destroyed by loudly chanting the mantra 'Om'. And if there is of any desire deeply rooted in the mind of the Sanyasi, the chanting of 'Om' will result in destruction of the object of such

desire in order to make the Sanyasi wholly desireless. The Sanyasi attains peace through the renunciation and destruction of desires, whereas the peace comes to the householder when his needs are satisfied, when his desires are fulfilled. The mantras for the householders have the effect of fulfilling the desires.

If unfortunately the householder begins to repeat the pranava Mantra viz. 'Om', 'Om" Om' he experiences destructive effects in his material life. The effect starts with monetary loss and then goes on to destroy objects of affection, one by one. Such a man, when he finds loss of money and separation from the dear ones, he is reduced to utter peacelessness and frustration. Where is the chance of spiritual development or experience of Peace and happiness for such a dejected soul? The path of peacelessness and misery in the world cannot lead to Eternal happiness. If the man is proceeding towards Eternal happiness, every day he should feel the increase of peace and happiness, and this alone will assure him that he is proceeding towards abiding peace and eternal happiness. If you walk towards the light you should be able to feel the increase crease of light at every step. If you are spending some time in devotion to God, you should feel peace and happiness in life. If you are not feeling peace and happiness you should be wise enough to a href="secrets/beacon/notes.shtml#30" target="Beacon Light Notes" name="30">doubt the correctness of your devotion, you should be wise enough to thin that your method of devotion is wrong, that the Mantras that you are repeating do not suit you. The mantras that suit the Sanyasis can never suit the householders. Hundreds of God-loving and God-fearing families, have been ruined due to the destructive effects of Sanyasa Mantra viz, "Om". "Om" destroys desires and also destroys the objects of desires and therefore it produces calmness of mind and renunciation and

detachment from material life only to Sanyasis when they repeat Om; to them it brings the experience of peace of mind and from this experience they generally recommend the chanting of 'Om' to their followers. But when a householder repeats Om, he experiences that as long as he is repeating 'Om' he feels peace of mind, but when he comes out to indulge in business or household work, he finds that the air is against his desire and schemes. The silencing effect on the mind and destructive effects in material life, both are experienced side by side. Some people say that we should ignore material life in regard to the devotional practices and Mantras. But this is a fool's ideology. Can you possibly ignore the considerations of material life, when the Mantras do affect it? Select a path which will make you happier in your material life also. Do not live in a fool's paradise. Do not think that your sufferings and miseries of today will work as reservations in the galleries of heaven for tomorrow. Be peaceful and happy in the present and try to make this state permanent. This is the path of Deliverance in Life Jeevan-Mukti, the most exalted state in human existence, the state of abiding Peace and Eternal Bliss. And this you are entitled to have through correct and suitable Sadhana. And because the Mantras play an important role in the field of Sadhana, you must be very very careful in the selection of the Mantra. The theory of Mantras is the theory of sound. It is most scientific and natural. Ladies should never repeat any Mantra beginning with Om. The pronunciation of Om is like fire to the ladies. This is the practical experience of many devoted ladies who repeated 'Om Namah Shivaya' or 'Om Namonarayanaya' or 'Om Namo Bhagwate Vasudevaya' or any such mantra beginning with Om. It cannot be God's wish that you should suffer in your devotion to him. Do not cling to the unhelpful Mantras. The moment you find you have got into the wrong train, it is wise to get down from it as soon as

possible. It is foolish to stick on to the wrong train and go wherever it takes you.

I hold that the devotees of the Almighty God should not suffer at all. 'That is the fundamental condition of the path to Eternal Bliss. I hold that bliss or happiness should increase at every step till we get into the realm of eternal happiness. I hold that the devotees of the god should enjoy peace and happiness at every stage, because he is the fountain head of all peace and happiness. It cannot be that our march towards the light should at any stage increase the darkness before us. The march towards the Anant Anandam must give the experience of increase of Anandam at every step and in every walk of life.

The devotee of the Almighty cannot suffer. If he is found to suffer, he cannot be said to be a devotee of God. It pains me when I find people suffering in the name of God and devotion. I offer an open invitation to such aspirants and seekers of God. I invite them to come out of their miserable devotion, and step into the peaceful blissful chambers of Sadhana, blessed and illumined by the divine radiance of Shri Guru Deva. I invite them to put an end to their sufferings and peacelessness and crown their day to day life with success peace and joy. Do not waste time and life. Life is to enjoy. So come on to the field of all joy. The gates of all glories of life are open for you. "Make hay when the sun shines". Avail the opportunity in hand and enjoy life to the fullest.

Beacon Light of the Himalayas, 4 of 4

"Here is no empty promise of Heaven after death. Here is the positive experience of heavenly Bliss during life time. Come on who desires for it."

(Third day's exhortation of Revered Maharshi Bala Brahmachari Mahesh Yogi Maharaj)

सुसर्गिकरुणार्णवर्षसिं  
मुनिमनःसुमुदाकरचन्द्रिके ।  
सकलमानवमानसपद्मिके  
निवसतां हृदि मे गुरुपादुके ॥

अनन्तशोभासमल्लवृत्ताभ्याम्  
अमीमगुण्यमन्त्रमदाभ्याम् ।  
दुर्वातनोन्मूलनतत्पराभ्याम्  
नमो नमः श्रीगुरुपादुकाभ्याम् ॥

अशेषविष्वक्कनमुद्गराभ्याम्  
तापक्षयोन्मूलनसंगराभ्याम् ।

निर्द्वेषां बन्धविमोचकाभ्याम्  
नमो नमः श्रीगुरुपादुकाभ्याम् ॥

मन्त्रिजयाभ्याम् निवारिकाभ्याम्  
पट्टचक्रतः पारमुपागताभ्याम् ।  
मनोमल्लस्यासि निशोषिकाभ्याम्  
नमो नमः श्रीगुरुपादुकाभ्याम् ॥

दुःखार्णवे जगति येन दिताय नृणाम्  
मेध्याश्रिता निखिलधर्मतरिर्नितान्तम् ।  
जेवीयमानमपतं निमलैस्तपोभि-  
देदोप्यमानमतिनीमि गुरु भुवस्ताम ॥

## जय श्री गुरुदेव ।

Today is Nava-Ratri, the most auspicious and holy-day of the Divine Mother. From the very early morning today we had been feeling the thrills of the divine vibrations of LalitaLaksha-Archana. We had been feeling the joy and great delight of the universal mother just as a child feels on the lap of his dear mother, when the mother is happy. How much the Mother Divine is pleased with the Kerala Maha Sammelan! There was the programme of only one Laksha Archana today but two Laksha Archanas were simultaneously performed this morning. This is nothing but the sure and positive indication of the great pleasure and satisfaction of the Divine Mother who has so kindly and profusely blessed her children of Kerala. (Clappings) Blessed you are my dear good souls. Fortunate you are. You have been blessed by Vishnu, Shiva and Shakti in the Divine presence of Guru Deva. (Clappings and rings of Jai Shri Guru Deva from delegates).

Today, as if on the happy lap of the Divine Mother we have assembled here to discuss and finalise the scheme of peace and happiness in life. We have bean

discussing this matter for the last two days, and I think today we shall be able to complete it.

Yesterday I had remarked that according to my methods of Sadhna[sic] even a busy householder can enjoy all the benefits of mind control and peace in daily life and can very well experience Atmanandam and that renunciation is not at all necessary for it. Today one learned man wanted me to clarify how my statement reconciles with the teachings of the Upanishads which declare that Atmananda can not be had unless every thing has been renounced.

"Yawat Sarwam Na Santyaktam Tawat-Atma Na Labhyate" and "Tyage Naike Amritatwam Anshuh"

I hold that the teachings of the Upanishads are the bare truths of Existence and the Eternal Laws of Nature. Every Shruti is perfectly all right, in its correct sense. It is a bare fact that Atmananda cannot be experienced unless every thing has been renounced, i. e. unless the mind is free from everything of the objective field. This teaching of the Upanishads is one truth of life, and another truth of life is that the householder can enjoy Atmananda remaining in his family affairs and without renouncing the world. Now we have to see how both of these apparently opposed truths are not really conflicting. We have to see in other words, how they are the same.

The emphasis of the Shruti on the necessity of Tyaga for Realisation, has got to be scrutinised to see how this requirement is fulfilled in the life of a house-holder whose life apparently is full of Raga as opposed to Tyaga.

For a clear understanding we shall analyse the state of mind of a Tyagi. If some monetary or golden offerings are made to a man who professes to be a Tyagi, he says "remove this from here." Now analyse the condition of the mind of this Tyagi. When gold is brought before him, he sees it as gold and

the impression of its value is carried on to his mind. When the mind recognises the value of gold, obviously the gold has occupied a seat in the mind. Once the gold finds a place in the mind, clearly enough, it becomes the abode of gold and this is nothing but acceptance of gold and not its renunciation or tyaga. All of us know that a wealthy man never carries wealth on his head. All the wealth remains in the bank, and only the impression of its value is carried in the mind. Thus possession of wealth is nothing but an idea of wealth in the mind, and therefore, when the idea of gold has come to the mind, i. e. when the gold has occupied a seat in the mind, then it can only be "possession" of gold and not renunciation (Tyaga) of it, irrespective of whether the gold remains near or far.

Thus we find Tyaga, in its true sense, has little to do with the objects remaining near or far. Tyaga therefore, has to be defined as giving up or foregoing the mental impressions of objects perceived. In other words, Tyaga is keeping the mind free from the impressions of values and natures of the objects perceived by the senses; or Tyaga is, not allowing the objects of senses to leave the impressions of their qualities in the mind.

This is the essential meaning of Tyaga mentioned in the Shruti referred above. This ideology of perfect Tyaga has to be lived by all those who want to realise the Atman or Brahman. Since realisation is the ultimate aim of both the ways of life, it goes without saying that both the householder and Sanyasi have to attain this ideology of tyaga, and then alone will it be possible for them to realise the Truth. We shall analyse and see in what manner it is possible for a 'Pravritthimargi Grihastha' (House-holder) to fulfill this requirement of Shruti through his own way of life which is obviously full of "Raga" (attachment).

By nature, a house holder is a "Ragi". Raga as opposed to Tyaga is embedded deep down in the nature of a house-holder. Wife, children, friends, relatives, money, name and fame, for example, are seven points of attachment (Raga) for a house-holder. He is always devoted to these points of attachment. To these seven points of Raga, he adds one more point and begins to devote himself to this eighth point of Raga also, as he has been devoting to the seven others. This eighth point of Raga is his "ISHTAM" - his personal God - his beloved Deity-Almighty. "SATCHIDANANDAM". Gradually, he experiences that the eighth point of RAGA is capable of giving him more Peace and Happiness in life than the others. When he devotes himself and meditates on the name and form (NAMA AND RUPA) of the LORD, he begins to experience some ANANDAM and also the Grace of the Lord in every walk of life. This experience of Peace and Anandam is Sadhna.[sic] And Sadhna naturally increases his devotion to God and makes him more and more attached to Him. Thus he developes[sic] intensity of Raga for the ISHTAM. Gradually, this final Raga goes on increasing and this increase of Raga and Love for the ISHTAM enables the Grihastha to feel the presence of his 'ISHTAM' always with him, in all his ways of life, in all his thought, speech and action. The man, although acting in the world as before, experiences that throughout all his actions, the idea of his personal deity predominates in his mind and the actions and experiences of the senses fail to engage his mind with that great intensity with which they used to do before. Thus the objects of the senses fail to leave any enduring impression of their values in his mind, and this is the state of mind of a real Tyagi as explained above. This is how through the Virtue of Raga, a householder - a full-fledged Ragi finds his way to place himself on the plane where he is essentially a Tyagi also. And this is how a householder is able to establish himself in a position to meet the requirement

of the said Shruti for Realisation. And this is how, through his own quality of "Raga" a householder can very well establish himself on the plane of human perfection, the plane of Jeevan-Mukti, the most exalted state of Existence, the state of Perpetual Peace and Bliss Eternal.

Thus we have seen that it is not at all necessary for the householder to go in for a direct practice of "Tyaga" or "Vairagya" (Renunciation) for realisation. That practice is unnatural for him, antagonistic to his nature and opposed to his way of life. If a householder begins to practice detachment in his life, he finds himself in a plane where he is not able to reconcile the mental attitude of detachment with his physical tendencies in life viz. one of all-attachment. He need march only through the quality of Raga which is rooted deep down in his nature and is the essential quality of his heart and mind. He needs only to increase his Raga (Attachment) for his Ishtam or God. And to increase Raga for Ishtam (attachment for God) it is not at all necessary to practice Vairagya (detachment from or renunciation of the world). To love one child more than others, it is not necessary that all others should be ignored or kept away. If you have seven children you maintain your love for all but if you come to know of some brilliant qualities of a particular child, you begin to pay more attention to him without ignoring the others. Maintaining your love for all, you begin to love him more than others. Of love for others is not all necessary for increase of love for one. The motivation is the knowledge of his superior or better qualities. In the same way, it is not at all necessary to renounce the world for the sake of increasing the Love of God. What is necessary is that the Sat-chid-Anandam quality of God should come to the lime-light of personal knowledge or experience. Once you begin to experience Anandam through the Nama-Japa or Rupa-Dhyanam of the Lord, He is bound to attract you more than any other object of attraction in the

world, because that joy is much greater than the joy received through any worldly means of joy. And this is the reason why I say that renunciation is not at all an essential requisite for God Realisation. According to my methods of Sadhana, a householder can very well experience that great joy unbounded, and can very well realise God without any direct practice of Renunciation whatsoever. Methods of Sadhna[sic], which I am advocating these days, are simple and easy to practice. Everybody can easily practice in the most comfortable posture for half an hour or one hour in the morning and evening daily and soon experience the great advantages of it. Normally it does not take more than one or two weeks for a man to experience the great unbounded joy called Samadhi or Atmanandam - and it does not take more than about seven days to experience calmness of mind or peace in day-to-day life. However peaceless or worried a man may be feeling, if he but starts the Sadhna, he is sure to feel some calmness and lightness in the mind from the very first or 5 day of sadhna and and he is sure to feel completely peaceful and happy within about seven days. This looks to be a miracle, but it is so. And the truth of this statement has been supported by the personal experiences of those who have seriously taken to the practice and have narrated their experiences before you on this platform.

All these attainments are only due to the blessings of Shri Guru Deva. I am glad that hundreds of respectable families and thousands of people in Kerala have taken good advantage of my stay in these parts and they are enjoying 'Heavenly Bliss' as some of them have called it, in their own earthly homes; the 'Peace of the Himalayas' in the midst of all business and their householder affairs. Gates of Heavens are now open for them in their life on earth. This is the greatness of Shri Guru Deva's Blessings. Here is no empty promise of Heaven after death. Here is the positive experience of 'Heavenly

Bliss' during life time. Come on who desires for it, is all the word of value that I can give out to you now towards the end of your Kerala Maha Sammelan.

Jai Shri Guru Deva

(Rings of Jai Shri Guru Deva from the audiences numbering not less than ten thousand).

Beacon Light of the Himalayas, Notes

#### 1. "Maharshi's Message"

Note the original spelling of "Maharishi" as "Maharshi." Traditionally the trilled "r" of Sanskrit is considered a vowel, and the title for "Great Seer" is pronounced without the first "i." Later, TM members would be told that the spelling was changed for easier English pronunciation. This seems highly unlikely. English-speaking followers of the few modern individuals addressed with this highest of titles, such as Ramana Maharshi, had no trouble with the traditional spelling or pronunciation. Far more likely, the Maharishi changed the spelling in order to trademark the title, much as he did when he changed the traditional "siddhi" to "sidhi," or "yajna" to "yagya."

Note that the author of this discourse did not address the audience using the title "Maharshi." Since he is speaking to many of the followers of Swami Brahmanand Saraswati who knew him as a clerk, Mahesh Varma is using the title "Bal Brahmachari Mahesh," the title of a humble celibate student. Within the year, he will himself inflate his title to "Maharshi Bala Brahmachari Mahesh Yogi Maharaj."

For the orthodox Hindu his new title hovers somewhere in the broad intersection of the blasphemous, ludicrous, and the surreal:

- "Maharshi," or great seer, is a title bestowed out of respect on the very greatest of India's saints: Veda Vyasa, Patanjali, Shankara. No traveling teacher has any business claiming it for himself.
- "Bala" refers to the goddess whom this student has taken as his object of devotion, in this case the Tantric Lalita or sexual aspect of Shakti.
- "Brahmachari" indicates this student is celibate -- not a monk, as he will later claim. Only sanyasis, who take vows and wear the orange robe, may legitimately be called monks. And only sanyasis may become swamis, teaching members of the Shankara tradition. The Maharishi may never teach in the name of Shankara, therefore, since his low-caste birth blocks him from following this tradition.
- "Mahesh" is both his birth name and a name of the Lord Shiva meaning, "Destroyer (of Ignorance)."
- "Yogi" isn't truly a title at all, but merely a description of someone who claims to be "united" or enlightened. Not bestowed by any Indian teacher or religious body, this is considered mere boasting by a religious Indian audience.
- "Maharaj," or "Great King (of the yogis)," is a title for Shiva added to great saints' names.

Even the shortened form that he adopts later, "Maharishi Mahesh Yogi," is more than faintly humorous. Imagine an unordained tent-revivalist stumbling out of the American backwoods, preaching, converting, and collecting money under the name, "The High Prophet Jesus Christ Saint." This is a close English approximation to "The Great Seer Shiva, the Enlightened One." -- later shortened to Maharishi Mahesh Yogi.

2. "'handwritten' original"

The handwritten introduction to Beacon Light is the only extended sample of the Maharishi's handwriting that we know of. It may be the only written document that he is sole author of. The Science of Being and Art of Living was co-written by SRM devotees who took random scraps of the Maharishi's talks and dictations and created the finished book. The Bhagavad-Gita: A New Translation and Commentary was largely written by Vernon Katz, a Sanskrit scholar who completed sections for the Maharishi's "approval" in between his nonstop meetings running the TM movement. At the Maharishi's own occasional admission, he does not speak, read, nor write either Vedic nor Classical Sanskrit excepting the odd memorized phrase, such as "yogastah kuru karmani."

### 3. "my Lord the Great Swami Brahmanant[sic] Saraswati"

As the Maharishi develops over the course of three days, his dead teacher, Guru Dev or Brahmananda Saraswati, is the object of TMers' devotion. He believes Guru Dev to be the incarnation of Shiva, whose grace alone can lead to enlightenment and salvation. Readers may be interested in the oath TM teachers swear on Guru Dev's Altar and the sources of TM's initiation ceremony. Notice throughout Beacon Light he refers to Guru Dev in the present tense -- despite his being dead for over two years at that time.

### 4. "I have found a treasure in the Dust of His Lotus Feet"

Presumably he refers to the sadhana, Transcendental Meditation, which the Maharishi goes on to describe at length in Beacon Light.

Many readers, in and out of the TM movement, may be surprised how often the Maharishi refers to this as "my sadhana," or simply how often he uses the words "I, me, mine." By the 1970s he referred to TM as an age-old technique passed from teacher to student for thousands of years and rarely if ever refers to himself in the first person.

According to numerous sources, the primary technique the Maharishi's teacher taught was meditation on a yantra, a sort of stark mandala that could induce meditative states -- not the infamous secret mantras of the Maharishi.

The current Shankaracharya, Swaroopanand Saraswati, is renowned throughout India as a true disciple of Guru Dev. (Swaroopanand Saraswati has the unique honor of sitting on two of only four Shankaracharya seats in all of India.) As far as the Maharishi's sadhana and mantras go, the current Shankaracharya has said, "He made them up. These are not given by Guruji (Guru Dev). He (Mahesh) was an ordinary clerk."

#### 5. "Shri Guru Deva"

From the earliest days of the TM movement until the early 70s, the Maharishi referred to his dead teacher as "Guru Deva," "Divine Teacher." Around the time that he reorganized his religious movement around secular, scientific lines, he began using the shortened form "Guru Dev." Perhaps to subtly divert his Western student's attention away from the religious "deva" (god)? Perhaps to create a trademark franchise as he did with TM, sidhi, AyurVed, Maharishi, and other altered spellings? Return to Beacon Light

#### 6. "thrilling and Divine presence of the Vedic Gods"

There is no doubt here that the Maharishi is indicating that chanting Vedas and mantras while performing yajnas (yagyas) are for the express purpose of summoning the Vedic Gods. Nothing wrong with that, it is straightforward Hinduism, after all.

Yet twenty years later he will absurdly insist to his Western students that the Vedas are not religious documents, the Vedic Gods are mere symbols for the

forces of nature, the philosophy of TM is not a religion, and its mantras have no meanings.

#### 7. "Kerala Maha Sammelan"

Literally, "Great Religious Gathering in the Town of Kerala."

#### 8. "the great Lord Siva and his retinue"

The sitting Shankaracharya is considered a living incarnation (avatar) of the Hindu god Shiva (Siva) as well as Adi Shankaracharya (the original Shankara). Thus worship of the living Shankaracharya and the Maharishi's dead teacher, Guru Dev, is literally devotion to Shiva for the good Hindu. When the Maharishi speaks, as he does often in this discourse, of bringing souls to his Lord, he means bringing converts to Shiva just as literally as any tent-revival preacher brings souls to Jesus in the U.S. Anthony DeNaro, a former MIU professor, alleges that the Maharishi was very clear, in private, that TM meditators are initiated into Hinduism during the puja (TM religious ceremony).

#### 9. "'Pravrithi Marga' and 'Nivrithi Marga'"

"The Path of Activity" and "The Path of Nonaction." Generally used to distinguish karma(action)- and bhakti(devotion)- from gyana(knowledge)-based paths to Liberation. In this discourse the Maharishi goes at some length to distinguish between paths for the recluse or hermit and the householder or family person.

#### 10. "Jeevan Mukti"

Enlightened: "One purified by knowledge while still living and therefore freed from the cycle of births." Yoga Philosophy of Patañjali, Aranya, Swami Hariharananda, State University of New York Press, Albany, 1983. P. 483.

#### 11. "Atmananda"

"Bliss of the Self or Soul."

12. "a noble, intelligent and befitting inaugural address I can only congratulate His Highness"

We can't help but observe that the object of all this obsequious praise was the powerful, and extremely wealthy, Maharajah of Cochin. Those of us who worked inside the Maharishi's movement will recognize his tactics.

Throughout the 40+ years of the TM movement, the Maharishi has fawned over the rich, the powerful, the celebrated -- establishing relationships, and getting money from, figures as disparate as the leaders of Nepal, Zaire, Brazil, Philippines, Mozambique, and several Arab princes; entertainers like the Beatles, Beach Boys, Rolling Stones, Grateful Dead, Doug Henning, Howard Stern, David Lynch, Clint Eastwood; and wealthy businesspeople like the Zimmerman family (owners of a Southern Californian supermarket chain) and Indian publishing magnates. At least he is upfront about why he's interested in them: He has issued numerous calls to "wealthy individuals" for \$100 million US to fund a "Heaven on Earth" project -- that would allow select groups of his Movement to meditate nonstop without having to worry for any creature comfort.

13. "Asirvathan"

Proclamation.

14. "Satchidanandam"

"Sat + Chit + Ananda," or "Eternal, Bliss Consciousness" is said to be the true nature of the Manifest and Unmanifest Universe. It is also said to be the true nature of our Selves, and realizing this truth is the process of enlightenment.

15. "Adhyatmic vika is the process to unfold the glories of the soul and to enjoy all aspects of life, material and divine."

Here the Maharishi's discourse takes a sudden left turn away from orthodox Hindu thought. He casually slips in the idea that spiritual practice will bring about material wealth. To our knowledge, no respected Indian spiritual figure or scripture agrees with this tenet.

Yet as you will see in this discourse, the belief that holiness and wealth intertwine is as central to the Maharishi's idiosyncratic brand of Hinduism as it is to certain Christian televangelists who insist that "God loves you! and so Money loves you!" The Maharishi's insistence that wealth implies spiritual attainment and spiritual attainment results in wealth is anathema to the tradition of Shankara, Patanjali, and the other great seers of India.

Note that this technique of offering three or four blandishments or obvious truths to which your audience will agree, suddenly injecting an argument that doesn't logically follow, and then returning to clichés is a powerful technique of Ericksonian hypnosis and mind control, according to a paper in the *Cultic Studies Journal*. (Reference to come.)

#### 16. "Anoraniyan"

"He who is smaller than an atom [and greater than the great]." Shiva or MahaShiva, the Cosmic Self.

17. "I cannot say, for how long in the atmosphere of the present age, we will succeed in holding on to this great and overflowing generosity of Shri Guru Deva."

Translation: "You better buy your mantra today 'cuz they're going fast."

#### 18. "MIND CONTROL IS EASY"

Another nonsequitar, the Maharishi here introduces for the first time a hallmark of his teaching: that attaining bliss is easy, quick, and certain. These words certainly ran counter to anything his Indian audience had heard before. Today, many, many TMers have meditated for decades without

achieving enlightenment or any other supernormal state. Even his teacher, Guru Dev, spent decades pursuing spiritual perfection! Yet the Maharishi will insist for over 40 years that using his special, secret techniques one can easily and quickly become enlightened. In this discourse, his only explanation for this seeming contradiction is the agency of the blessings and grace of His Lord, Bramhanand Saraswati. This explanation drops out of his sales pitch in the 60s, when he insists that it is secret mantras and unique meditation technique that make the difference.

#### 19. "Shiva-Laksha-Archana Maha Yagna"

A large, public Hindu sacrifice performed to bless and purify a gathering or city. Note that "yagna" is one of the traditional spellings of the TM "yagya" -- which the movement claims are "scientific performances" for "removing obstacles to evolution." In point of fact, they are small, private sacrifices to Ganesh, Lakshmi, Shiva, or other devas. The "scientific" TM movement may charge thousands of dollars for the same sacrifice for which any Hindu temple expects an offering of \$25 or \$50.

#### 20. "spirituality is the science"

The Maharishi shows an interest from the beginning of his career of drawing connections between science and spirituality. He was not alone in this. Yogananda and other Twentieth Century popularizers also connected Indian spirituality with the "new game in town."

#### 21. "If Society is to become great, every man has to become great spiritually."

TMers may note the similarities to the "Social Benefits" section of the Introductory lecture that every TM teacher memorized. Of course, after the Maharishi dropped religious terminology, he also dropped the word "spiritually" from this aphorism.

#### 22. "pranams"

Religious obeyances.

### 23. "Tatwa"

"Tatwa" or tatva is any of the 25 principles of Samkhya philosophy. "Agni-tatwa" corresponds to fire or energy, "vayu" to motion, "akash(a)" space, "aham" sense of Self or "I," "mahat" cosmic consciousness, "prakriti" is the materialized nature and basis of the three Gunas, and "brahma" is the Ultimate Reality.

### 24. "Dukham"

Pain or sorrow.

### 25. "Asat, Achit and An[an]andam[sic]"

Noneternal, unconscious, nonblissful, or temporary, dull, and painful.

### 26. "Sadh[a]na[sic]"

"Direct way": Religious or spiritual ritual, usually expressing devotion to one's personal Deva. This discussion of marching the mind through subtler fields of perception is very similar to material TM teachers memorized for the Second, Preparatory lecture -- expressly denying, however, that TM mantras or practice involved devotion to any Deity.

### 27. "For training the mind through sound we can take any word. Even the word 'mike' can be taken."

This may be the most shocking point of the Maharishi's discourse for orthodox TMers. The Maharishi admits that any word, even the prosaic "microphone," can be used for meditation. Later on, he and his teachers will insist that not only will other words not work, but they imply that mantras like Benson's famous "one, one, one" may actually cause psychological damage. Supposedly only the TM mantras that have been passed down for generations in secret are safe.

28. "For our practice, we select only the suitable mantras of personal Gods. Such mantras fetch to us the grace of personal Gods and make us happier in every walk of life.

The Maharishi admits directly that the TM mantras not only are not meaningless, they are the names of Hindu Gods such as Lakshmi, Saraswati, Shiva. And as he explains, the very reason he uses these mantra-names is not to inspire devotion but to influence these Gods to grant boons and material wealth to TM meditators -- a total perversion of the higher spiritual traditions of India.

In contrast the Maharishi's strange understanding of spirituality, below are selections from Guru Dev's current successor, Shree Shankaracharya Swaroopanand Saraswati. In an interview, he explains what Guru Dev actually taught:

Bhagavan Shree Shankara revived Vedic Sanatan Dharma. He said God has six forms. So accordingly, Maharaji (Guru Dev) gave ``upadesha" (initiation) to meditate upon those forms for the sake of our worship.

Whosoever came to him to become a disciple, he used to ask him which form of God he was in love with. Whichever form the new disciple had an interest in, that form he would explain to the new disciple. [Guru Dev] used to explain, Either you should depend on your own inclination or else, he, after understanding your previous life and which form of God you worshiped then, would instruct the initiate accordingly.

Without having an ``IshTadevataa" (a personal form of God), no one could have a ``Mantra" (name of God) from him. The very meaning of Mantra is IshTadevataa (a personal form of God). Therefore, along with every mantra, thinking or reflecting over the form of the IshTadevataa is essential.

Therefore, in all the modes of worship, one reflects over one's IshTadevataa before chanting or meditating with one's mantra.

It's like this. Here we have each mantra connected with one god. There lies the bija [seed] mantra. That bija mantra is for that god.

He (Mahesh) made them up. These are not given by Guruji (Guru Dev). He (Mahesh) was an ordinary clerk.

shank\_5Shree Shankaracharya Swaroopanand Saraswati. Q: Mahesh Yogi claims that he preaches yoga according to the instruction of his Guru. The truth of the matter, however, is that Guru Dev never asked anyone who is not a Brahmin by birth to go and spread his teachings. What is your opinion?

Shankaracharya: This is true. In reality, preaching, initiating, guiding people engaged in spiritual pursuits, is the duty of those who are born in a Brahmin family. If he is a follower of Sanatan Dharma (the Hindu religion), he should not do what he is doing. This is against the orders of his Guru. Moreover, making others write puujya (revered), calling himself Maharishi (a great seer) is totally inappropriate. No assembly of saints has either conferred upon him a title of Maharishi nor has announced him puujya.

In the ashram he was doing the work of typing and writing and translation. Then he became a sadhu. However, he has never practiced yoga.

....He went abroad. First to Singapore. The expatriate Indians there, thinking that he is the disciple of Shankaracharya, received him well and got him a ticket for the United States. After going to America, he brought the Beatles back here. It was rumored that he did inappropriate things with them and that's why they left him and went away.

He later opened many camps and pretended that he could teach people to read minds and levitate. No one, however, succeeded in learning the things he promised. He himself does not know or practice yoga. He does not know anything about those things.

#### 29. "We have two different sets of Mantras"

From the point of view of traditional Hinduism or yoga, the Maharishi's theory of "two sets of mantras" for married and celibate people -- and especially the danger of practicing "OM" for noncelibates -- is utter nonsense. You will find no such teaching in Shankara, Patanjali, Vyasa, or any other recognized authority. Quite the reverse: Hindus revere the syllable OM, called pranava, as the most holy and universal name for God. In fact, the vast majority of traditional meditative mantras consist of OM, followed by the appropriate bija mantra for one's personal God, followed by namah (I bow down): OM AING NAMAHA, OM SHIVA NAMAHA, OM SHRING NAMAHA.

Beginning meditators may indeed start with OM, adding the Ishtadevata mantra after diksha (initiation ceremony) from the Guru.

This appears to be another case where the Maharishi uses fear to inspire his audience to learn his form of meditation rather than some other teachers.

30. "If you are not feeling peace and happiness you should be wise enough to doubt the correctness of your devotion, you should be wise enough to think that Your method of devotion is wrong."

Needless to say few, if any, TM meditators experience "every day ... the increase of peace and happiness" assuring "him that he is proceeding towards abiding peace and eternal happiness." Most if not all TMers begin experiencing bouts of "unstressing" within six months of regular practice, as well as during and after long in-residence courses. 31. "I hold that the

teachings of the Upanishads are the bare truths of Existence and the Eternal Laws of Nature. Every Shruti is perfectly all right, in its correct sense."

Shruti refers to the Vedas, Upanishads, and other Hindu scriptures that the Maharishi believes to be "self-revealed." In his extremely fundamentalist view, these writings are not only no the work of Man, they are the very self-aware blueprint of the Universe itself. Their syllables structure Creation.

### 32. "Tyaga . . . Raga"

Tyaga refers to the life of renunciation practiced by Hindu monks. Raga is the life of acquisition practiced by householders. The Maharishi is attempting to explain how householders can become enlightened through his meditation, even though they do not practice renunciation -- according to Upanishads and other Hindu scriptures the first requirement of the spiritual life.

### 33. "Nama-Japa or Rupa-Dhyanam" of the Lord

Nama-Japa is the repetition of God's name. When practiced silently, this is identical to Transcendental Meditation. Rupa-Dhyanam is meditative visualization of the form of God, very common in Hindu and Buddhist Tantra.

### 34. "Normally it does not take more than one or two weeks for a man to experience the great unbounded joy called Samadhi . . . and he is sure to feel completely peaceful and happy within about seven days. "

It is hard to portray just how absurd this claim must have sounded to an orthodox Hindu audience. The Maharishi is claiming to offer enlightenment in just seven days! But wait, there's more! With his particular brand of enlightenment, you not only get the Ginzu knives, you get material wealth as well!

### 35. "thousands of people in Kerala"

It is extremely difficult to take seriously the Maharishi's claim that he initiated thousands in Kerala. Shortly after this discourse, he began traveling and

teaching abroad, because his message was not well received in India -- as he admits in the videotape, "History of the Movement."

## **TM's ENERGOL-MA**

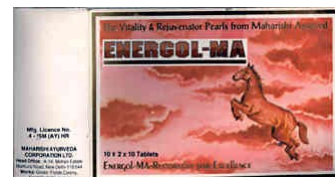
Pearls of love? Or death?

Here's the short and not-so-sweet version.

Maharishi Ayurveda Corporation Ltd., "the makers of world-renowned Maharishi Amrit Kalash," is now in the business of making male aphrodisiacs, masturbation aids, and stimulants. Known as ENERGOL-MA, they are being smuggled illegally into the U.S. without FDA approval.

For a very, very good reason.

These latest ayurvedic "pearls" may very well be considered poisonous: A daily dose of up to 4.8 mg of a gold/mercury amalgam may give the ultimate hardening to what Reader's Digest once decorously called "Joe's Man Gland."

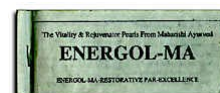


Gold and mercury, separately or apart, taken over time lead to heavy metal poisoning, neurological damage, and ultimately death.

When the FDA catches wind of this, there will be hell to pay at Maharishi Ayurveda -- Age of Enlightenment or no.

Pearls of love? Or death?

Here's the longer version -- with all the, um, juicy details.



We at **trancenet.net** received an anonymous donation of ENERGOL-MA, complete with original wrapping. Our source indicated that these pills were top-secret in the movement and being used by the Purusha celibate monks.

Whoa! Back the truck up. Celibate Purusha is supposedly using these "marital aids"?

Our source was told that for the male body to make Soma out of sperm, there must be some sperm present in the body. And simple celibacy causes the sperm to dry up. So the Purushas have been instructed to "stir up their semen."

(We couldn't make this stuff up if we tried, folks.)



Now, here's the real kicker. These silver-and-gold pills are absolutely illegal in the U.S. -- although used for thousands of years in India.

They simply may not be brought into the U.S. without smuggling.

Yet somehow they have become available to Movement insiders -- for a price -- from sources close to Purusha.

Weird enough that the Movement after all these years of sexual repression is selling Spanish Fly, even in India. Weirder still that the squeaky clean Purusha celibate monks seem to be involved.

But possible drug smuggling?

What does any of this have to do with enlightenment?

To find out, I made a few calls.

My first call was to a nationally known non-TM ayur vedic physician -- who wishes to remain anonymous, left completely out of this fracas, and in fact, was frightened silly when he heard that these pills were in the U.S. without FDA approval.

"You see," he explained, "similar pills have been used in India for years without problems. But they must be made just right. You must burn the mercury and the gold and the copper together over and over until they form a kind of ash. Then they have been 'humanized.' They have been potentiated for the human body. They will not harm you."

But he explained, not done under strict supervision of a master, even Indian pills are known to be deadly poison. Such medicines have never been approved for use in this country by the FDA.

"India has an understanding about these things. But the FDA has never bothered to test them. When they do, perhaps they will find they work. Perhaps they will find they are poison. One cannot say," he finished hurriedly. HmMMM. Not encouraging.

So I called the source. Maharishi Ayurved in the U.S. (1.800.ALL.VEDA, if you are interested.) I talked with a "Steve" and explained that I had heard of a new product, ENERGOL-MA and wondered if I could order it.

"It doesn't sound familiar. What's in it?"

I read a list of ingredients, finishing up with the mercury and gold.



"What?" exclaimed Steve.

"S'what it says right here."

"Just a minute, let me check into this." Steve disappeared for a few minutes.

And then a few more minutes.

When Steve came back to the phone, he sounded

shaken. "What we have here is more of a situation," said Steve. "What you have is illegal. You must not use it."

"But it says right here it's made by Maharishi Ayurveda."

"Yes, but in India," explained Steve helpfully.

"Wait, a second, what's the connection between your company and the one in India?"

"They're the same company," came the quiet, stoic reply. "Where did you get them?"

"Someone gave them to me, saying more were for sale, and that they were coming from Purusha," I said.

"These are illegal. They are not to be sold in the U.S."

"But they're okay for Indians?"

"We have much stricter quality controls here in the U.S. The products are different. These are good for Indian people. They are not good for Western people. You must get rid of them. They are illegal. You should not have them."

I could tell that Steve and the person whispering in the background were quite upset.

"Okay, Steve, I'll think about that. But I think you should really realize that I'm not the problem. If these products are coming down from Purusha you really ought to pass the word up there, don't you think?"

"Oh, don't worry. We'll take care of that." Click!

Below I've included the entire text of the booklet that accompanies the box of pills.

Read for yourself what your Movement is up to these days!

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The Vitality & Rejuvenator Pearls From Maharishi Ayurved

Energol-ma

Energol-ma -restorative Par-excellence

The stresses and strains, the day to day competition at each step, the trials and tribulations of every day take a heavy toll of human health and

happiness resulting in the onset of ageing at an early stage and development of degenerative diseases in man. And of the first and worst affected is the married life bliss. It may be temporary phenomenon only but produces a deleterious effect on the human psyche which further aggravates the already deteriorating health.

A product from **Maharishi Ayurveda, the makers of world renowned Maharishi Amrit Kalash**, helps in restoring the psychological and functional homeostasis in the body thereby acting as an invigorating body and mind rejuvenator. It prepares the person to face the realities of life as they unfold themselves and consequently help in restoring the vigour, vitality and strong psyche. ENERGOL-MA consists of 31 precious and time tested herbs and Bhasmas, each a complete energizer by itself all acting synergistically to produce the desired action. Energol-MA is not a temporary stimulant, it is a non-hormonal rejuvenator which produces a steady and lasting effect.

**The action of each of its potent constituents is given below:**

1. Smilax china (Chop Chini): an aphrodisiac, tonic, stimulant and indicated in seminal weakness.
2. Bombax malabaricum (Semal Kand): The fruits are useful in the weakness of genital organs. It helps in spermatogenesis and is an aphrodisiac.
3. Cuminum cyminum (Jeera): Stimulant and possesses astringent properties. Used as aphrodisiac.
4. Myristica fragans (Jaiphal): The nut is stimulant and aphrodisiac. Used in impotence, sexual and general debility.
5. Myrtus caryophyllus (Lavang): Used as aphrodisiac, is a good stimulant and anuses in oils prescribed for local application.

6. *Argyreia speciosa* (Samudra Shosh): Induces spermatogenesis, also used in seminal weakness.
7. *Zingiber officinale* (Sonth): Used as aphrodisiac, is a stimulant and a potent drug.
8. *Piper longum* (Pippali) Its infusion is stimulant, general tonic and aphrodisiac. Used in seminal weakness.
9. *Piper nigrum* (Mirch): It is stimulant, aphrodisiac and recommended for functional impotence.
10. *Bombusa arundinacea* (Vans Lochan): Stimulant astringent and aphrodisiac.
11. *Asparagus racemosus* (Satavari): Nutritive, tonic, aphrodisiac increases semen secretion, stops pre-mature ejaculation and spermatorrhoea.
12. *Vitis vinifera* (Munakka): Recommended for seminal weakness.
13. *Elettaria cardamomum* (chhoti Elaichi): Recommended in cases of impotence.
14. *Macuna pruriens* (Konch Beej): Seeds are astringent, stimulant, nervine tonic and aphrodisiac. It forms one of the most important and essential constituent of aphrodisiac products.
15. *Saussuria lappa* (Mitha Kuth): Used as aphrodisiac. In Ayurved recommended for seminal purification.
16. *Cyperus rotundus* (Nagar Motha): Aphrodisiac.
17. *Pueraria tuberosa* (Vidari Kand): General tonic, recommended for spermatorrhoea.
18. *Benincasa hispida* (Petha): Nervine and general tonic, helps in spermatogenesis.

19. *Mesua ferrea* (Nag Kesar): Used and recommended as tonic for improving libido.
20. *Nardostachys jatamansi* (Jatamansi): Gives strength to the body. Useful in impotence.
21. *Dryobalanops aromatica* (Shudh Kapoor): Gives strength, improves libido, acts as aphrodisiac. In smaller dose acts as stimulant, higher dosage will be suppressive.
22. *Tribulus terrestris* (Gokshur): Esteemed as aphrodisiac and tonic. Used in spermatorrhoea and impotence useful in masturbation also.
23. Lauh Bhasm: Stimulates functional activity of all the organs, improves quality of blood and acts general tonic, powerful astringent.
24. Abhrak Bhasm: Described in Ayurved as potent tonic, stimulates metabolic activity of tissue cells and is used as aphrodisiac.
25. Swarna Sindur: The general belief is that by association with gold the mercury acquires most potent efficacy. According to Ayurvedic system Swarn sindur possesses powerful "YOGVAHI" properties which in modern terminology may be described as bio-availability enhancer. *Mesua ferrea* and *Myristica fragrans* are other YOGVAHI herbs which also enhance the synergistic action of the formulation.
26. Van ga Bhasm: Effective in spermatorrhoea. It improves health strengthens the organs and nourishes the whole body. Recommended in weakened vitality, sexual debility and impotence.
27. *Myristica fragrans* (Javitri): For details see no. 6.
28. *Sida cordifolia* (Balamool): The roots are cooling, astringent stomachic and tonic. The seeds are considered to be aphrodisiac.
29. *Rhus succedenia* (Karkatshringi): Astringent, tonic and stimulant.

30. Piper cubeba (Sheetal Chini): Used as stimulant in genito-urinary diseases. Used as aphrodisiac.

31. Crystal Sugar (Mishri): Stimulant, excipient.

## **BIBLIOGRAPHY**

1. Indian Materia Media
2. Bhav Praksh Nighantu
3. Charak Samhita
4. Bharat Bhaishajya Ratnavali Part 1-5
5. Dravya Gun Vigyan.

## **Dose:**

One-Two tablets twice a day with water / milk or as directed by the physician.

Maharishi Ayurveda Corporation Ltd.

Regd. Office: A-14, Mohan Estate

Mathura Road, New Delhi-110 044

Works: Green Fields Colony, Faridabad (Haryana)

Mother Divine members are essentially contemplative nuns, like the Carmelites. Women TM governors may apply for attendance at Thousand-Headed Mother Divine (THMD) with a minimum commitment of 3 months -- and are said to be free to leave at any time. (Given the extraordinary control that the TM movement exerts over Hassan's criteria for mind control -- behavior, information, thought, and emotion -- we would argue that this freedom to leave is greatly exaggerated.)

Mother Divine is held up to women TM governors as the ultimate place and routine for "rapid development of consciousness" -- and a shortcut to attracting the best, most appropriate husband.

They may meditate many, many hours -- 8 or more -- daily. They also spend time reading TM/Hindu scriptures, working on simple creative projects for the Maharishi/Movement, participate in many extraordinarily long rituals associated with the Hindu holidays, and the like.

TranceNet: Yes, We Are No Religion!

**DISCLAIMER:** Acid-tongued prose may not be to your taste. But we believe the final unveiling of the Maharishi's hoodwinking of America deserves at least as much.

According to former Maharishi International University professor Anthony D. DeNaro, the Maharishi once snapped, "When America is ready for Hinduism, I will tell them."

Well, hold on boys and girls, it looks like the Maharishi is finally coming out of the Hinduism closet. And we have the documentation and the interview to prove it.

Let's get everybody up to speed....

The Transcendental Meditation movement for years has secretly been performing sacrifices to Hindu gods, such as Shiva, Kali, Ganesh, Lakshmi, Krishna -- going so far in the last year as to mail calendars to insiders listing "Auspicious Days" for "more comprehensive effectiveness."

Say what? Cute, little "yes-we-are-a-science-and-not-a-religion" TM?

Harmless, wacky Natural Law Party? How'd we get to such a bizarre place?

Way back in the smoke-hazed magical mystery tour we called the '70s, there was a short, plump guru who called himself the "Maharishi."

Maharishi Mahesh Yogi writes at some length about Vedic Karma Kanda [yagyas] in his *On the Bhagavad-Gita*: "The gross aspect [of yagya] deals with ritualistic performances to please different Vedic gods and win their blessings, while the subtle aspect [of yagya] deals with training the mind to contact higher powers and receive their blessings..... [They deal] with the rites and rituals necessary to establish coordination between the different aspects of individual life: coordination between man and other creatures, between man and the different forces in nature, between man and angels, and between man and God in heaven."

Based on the success of the secularly packaged Students International Meditation Society, the articles of incorporation of the International Meditation Society are amended, removing references to "religious" and "religion."

Former TM teachers who founded the Spiritual Counterfeits Project help Time magazine publish portions of the "secret" TM initiation ceremony, which includes obeyanes to the "whole galaxy of gods"; the Hindu trinity of Brahma, Vishnu, and Shiva; and most frequently to the Maharishi's dead teacher, who is worshiped as Brahman, the Hindu Godhead.

Anthony D. DeNaro's private meeting with the Maharishi, recalled in a sworn court affidavit: "I spent a great deal of time trying to persuade him to adopt a more honest, less commercial, approach to meditation, the Sidhi courses, the curricula, the disguised

religious element masquerading as a science, inter alia.... Maharishi had a very cavalier, almost elitist, view about very serious injuries and trauma to meditators. His basic attitude towards the concealment of the religious nature of TM was: 'When America is ready for Hinduism, I will tell them.'

Robert N. Bellah meets with Robert Winkist, a well-known TM movement insider and faculty member of Maharishi International University. Robert Bellah was Ford Professor of Sociology and Comparative Studies, UC Berkeley and author of the highly regarded *Beyond Belief: Essays on Religion in a Post-Traditional World*. During the meeting, as related in his sworn affidavit for the New Jersey Court case, he "expressed [his] opinion that TM definitely seemed to to be a religion and I wondered why the people in the TM movement denied its religious nature. [Winkist] replied by affirming that it is certainly true that TM is religious but stated that they did not admit that to be the case for public relations reasons." Winkist has remained a key figure and major spokesman for the TM movement to this day.

New Jersey Federal District Judge Meanor offers his summary judgement when a group of parents seek to block teaching TM in the schools: "Although [TM] defendants have submitted well over 1500 pages..., defendants have failed to raise the slightest doubt as to the facts or as to the religious nature of the teachings of the Science of Creative Intelligence and the puja. The teaching of the SCI/TM course in New Jersey public high schools violates the establishment clause of the first amendment, and its teaching must be enjoined."

TM movement begins selling yagyas, said to "remove obstacles," "bring about prosperity," "ensure success in business." yagyas come in classes, A, B, and C. Although no official

word is given, insider rumors speculate that class A are sacrifices to avert astrological influences, classes B and C are to obtain favor from Ganesh, Lakshmi, and others.

New Jersey Court case upheld by Federal Appeals Court, Third District.

Malnak v. Yogi cited as an important precedent in McLean v. Arkansas Board of Education -- the epoch-making ruling barring teaching Creationist science in public schools as a religious activity.

Superior Court of the District of Columbia rules that TM is a religion, subject to all protections and restrictions, in Hendel v. World Plan Executive Council.

The TM movement begins mailing calendars of "Auspicious Days" for yagya performances, naming Ganesh, Lakshmi, Surya (the Sun), Vishnu, Radha, Bhuvaneshwari, Saraswati, Durga/Kali, Shiva, Hanuman (monkey god), and many other gods. It should be noted that most of these gods are invoked by the TM mantras -- as revealed by their secret meanings.

It was a more innocent time. We all watched a grinning Merv Griffin interview grinning Hollywood stars, instead of Ricki Lake's sobbing parade of "Spouses Who Abuse and Those Who Are Enthused."

So it was only natural when Merv came out as a closet TM meditator on his TV show -- along with Clint Eastwood, Mary Tyler Moore, and others -- that the giggling guru caught national attention.

The "Maharishi" promised all gain, no pain. Simply repeat a meaningless, albeit secret, sound over and over silently, and you'd get smarter, stronger, healthier, more business success, improve your love life, and bring on world peace.

But best of all, TM wasn't a religion! Anyone could practice it without fear of eternal damnation! This was better than sex!

Never mind that man beneath the dhoti: The multi-billion-dollar organization selling TM served up priests, rabbis, Buddhist monks -- all willing to declare that TM was a mental technique that in no way conflicted with their respective religions.

Problem was, it was all a lie. A deliberate lie. When your TM teacher insisted at your introductory lecture that TM was not religious, he or she was looking you in the eye and lying -- usually without so much as a blush.

A quick glance at the time line at right shows there was never a time that TM insiders didn't know TM's secret agenda of making America safe for Hinduism.

And now in 1997, the Maharishi's organizations, the TM movement, Maharishi Ayur-Veda, the Natural Law party all promote performing yagyas -- Hindu sacrifices, performed on special calendar days, that involve making traditional offerings of ghee, flowers, incense, hymns, and more to statues of the gods.

An activity about as scientific and "nonreligious" as the votive candles, incense, and Liturgical Calendar of saint's days from my Roman Catholic youth.

Religion? Heck, TM not only walks like a duck, talks like a duck, it's beginning to smell like the business end of a duck.

If you've never been involved with TM, it may not be easy to understand why whether TM is or isn't a religion is such a key point. After all, other controversial groups like Scientology fought the IRS for years to gain church status -- and the nonprofit tax advantages thereof. What benefit could TM expect from the opposite play -- claiming not to be religious? From the first, the Maharishi has had his eyes on the vast sums of government money available for social programs: schools, prisons, military education, and so forth. The problem throughout most of the developed world, however, was this money could never be available to any organization wrapped in even the faintest scent of religion.

So by claiming publicly not to be religious -- all the while gradually instructing his followers in the finer points of Hinduism -- the Maharishi has been able to amass a fortune both in money and good PR through education, government, prison, and even corporate programs -- that should by all rights be illegal under the constitutions of most of the nations on Earth.

As a former TM insider, I of course had known this for decades. But when I received my "Maharishi Yagya Program of Auspicious Days" for performances to Ganesh, Lakshmi, Vishnu, Radha, Bhuvaneshwari, Saraswati, Durga/Kali, Shiva, Hanuman (monkey god), and dozens of others, I couldn't help myself.

I dialed the National office for the Maharishi Yagya Program and checked into this matter a little further with Linda Brittingham.

"I'm a meditator initiated in the early '70s, and I haven't hung around the center much in the last few years. A friend recently started talking to me about yagyas, and I just have some basic questions."

"Of course. Let's see if we can get them cleared up." Linda was pleasant, accommodating, but she did surprise me with an immediate question: "Are you a Sidha? Or a Governor? Or are you a Meditator?"

"Why? Does that make a difference?"

"Well, I want to have a picture of your level of understanding so I can give the best answer for you."

I told her that I had gotten the sidhis in the late '70s, had been regular in my program, but really hadn't kept up with newer developments like the yagyas.

"Can I see the yagyas?"

She giggled. "No, they are done in India. I haven't ever seen them. Very few in the movement have seen them."

"Well, then who performs them?"

"Pandits [Hindu chanters or priests] especially trained by Maharishi. It's a very precise technology that enlivens the Laws of Nature on the level of the Unified Field. The changes that come about from the yagyas come from within. The pandits bring the influence of those Laws of Nature to you. They refer to you by name and specific items on your [astrological] chart. It's a very ancient, very powerful tradition revitalized by Maharishi."

My mind may have been confused by "Laws of Nature" and "Unified Fields," but my heart said follow the Hindu priests.

"But I don't get it. Where do the pandits come from? They're not TM teachers, are they? They must initially come from outside of the Movement."

Linda tinkled her most endearing giggle. "I'm not really sure. We all came from outside of the Movement at one point. But there are a very large group of them. But really I've been in this office for about 4 years now. And people tell

me the most wonderful experiences, really. It's part of the program. You are required to call this office and report your experiences."

I wasn't getting any new information on the priests, just another plug for her product. I tried another tack.

"I have here a mailing that my friend gave me. It's labeled something like 'Auspicious Days for Maharishi Yagya Performances around the Year.'"

There was a brief moment of silence from Linda's end of the phone. Hmmm, good chance this wasn't supposed to be in my hands.

"Yes?"

"Now, some of these names I recognize: Krishna's Birthday, Ganesh's Birthday, Vishnu, Saraswati, Lakshmi. These are gods' names aren't they? And I asked a Vaishnavite friend . . . ."

"I'm sorry," she interrupted quietly, "Vaishnavite?"

"It's one of the main branches of Hinduism. Anyway, he said these are just Hindu high holy days. Are they?"

Another beat of silence.

"Well, they are festival days. They [Ganesh and others] are Laws of Nature, impulses of Nature that conduct evolution. There are impulses at every level of nature that keep it intelligent, orderly, progressive."

"So Ganesh and Mother Divine and all the rest, that's what we meant all these years as 'Laws of Nature'?"

"Yes. It has a distinctive Eastern flavor. Nature is universal -- I think everyone can agree with that. So every impulse must be the same everywhere. But because Maharishi came from the East, he describes Nature in terms of the East. Maybe if he had come from the West...."

"But let's be specific if we can." I wanted to get as many cards on the table as I could as quickly as I could. "When the pandits perform these yagyas they don't spoon ghee [sacrificial, clarified butter] over statues or Shiva lingams, do they? Do they strew flowers or leis? Do they make offerings of fruit?"

"I really don't know. It could be." Honestly? Her giggle was beginning to wear thin. To many, many devout Christians, Jews, Moslems, and Buddhists these details that the TM movement hid from the public for decades were no laughing matter. "Main ingredient is consciousness, diving into consciousness."

"I don't know, when I started TM it was just 20 minutes twice a day and it definitely wasn't a religion. Now I've been away a bit for a few years and ...."

"Was it shocking?" Another giggle. "A lot of things are in the Movement. It's almost like you forget, it's such an intimate experience.... But this is one Movement program you don't even have to meditate to get benefit."

"You're kidding!"

"No, some nonmeditators have paid to have yagyas done and reported good benefits."

"That's a good question, what do these yagyas cost?"

"Planetary yagyas are most common. Because planets have the most powerful effect on life. When you go for a consultation, they may suggest 3 to 8 to 10 yagyas. These usually cost several hundred a piece. But most people simply try one first to see the results for themselves. That is probably the best thing you could do. Talk to people at your Center who have had yagyas performed and hear about their benefits. It's a wonderful program."

"So we're talking about thousands of dollars? And these are the lower-level yagyas? How much do the advanced ones cost?"

"Oh, the Class B yagyas start at \$800 and may be many thousands of dollars. But some of them may last for days."

"These are the yagyas to Ganesh and Shiva and the others?"

"Uh, yes."

"I want to get back to my Hindu friend. He's telling me that I can get the same sacrifices done at a local temple for \$50 or so."

"These yagyas haven't been available for thousands of years as they are now. So many religions or philosophies, if they don't have consciousness, the spirit is gone. It gets lost over time." Yet another giggle. "But I'm not sure your friend would like to hear that."

"No, I guess not. Not the other religions, either."

"These yagyas -- Consciousness which is the leading factor, which allows the yagyas to work. Very precise, very systematic, very subtle." I couldn't believe that Linda was willing to go on record this way putting TM as superior to other religions. "Maharishi does talk about TM as sort of like a jet whereas other techniques do have some strain, don't deliver the fruit as fast. Although I don't think your friend would appreciate that."

"And you think that goes for the yagyas, too?"

"Oh, definitely."

So there it is folks. All tied up with a ribbon and a bow. Straight from an official spokesperson.

It isn't simply that we were given the names of Hindu gods to chant. Nor was it just the TM initiation ceremony [puja] that was religious. Nor the Science of Creative Intelligence that was our religion.

The Maharishi intended from Day 1 to gradually lead us through small, persistent deceptions to the religion he always knew was best for all of us. An extremely fundamentalist Hinduism.

I'm wondering what those monks and priests and rabbis who endorsed TM back in the '70s would say today. Will they -- and we -- turn the other cheek as the TM duck just keeps on quacking its siren's song to yet another deceived generation?

Maharishi Vedic Foundation

Maharishi Yagya • Program

April Makes Yo

MAHARISHI YAGYA PERFORMANCES AROUND THE YEAR TO CREATE HEAVEN ON EARTH IN EVERYONE'S LIFE

AUSPICIOUS DAYS FOR THE MONTHS OF September TO November 1997

In the ancient Vedic civilization, yagyas were performed as a regular routine of individual and public life. The special days on which specific Laws of Nature are more lively and accessible than usual were part of the common knowledge. The following list of dates for specific Maharishi Yagya performances follows this Vedic tradition. Each of the days is devoted to particular Laws of Nature, and a Maharishi Yagya performance on such a day will restore balance in the functioning of these Laws of Nature with increased and more comprehensive effectiveness.

The Maharishi Yagya program has re-established this knowledge for our time, and Maharishi Yagya recommendations are specifically given for the Laws of Nature which are more lively on these special days. Maharishi Yagya performances can also be scheduled on other days. If you do not find a day for your desire or purpose in the list below, the Maharishi Yagya program

administration will schedule your performance to begin on a suitable day according to the general rules for Maharishi Yagya performances.

This three-month calendar includes the following highlights:

September 6, 1997

October 2-10, 1997

October 11, 1997

October 28, 1997

October 30, 1997

|

Birthday of Ganesh" – Day of Maha Ganapati "Nine Days of Mother Divine" - Sharadiya Navaratri

"Victory Day" – Vijaya Dashami

"Day of Dhanvantari" – Dhanvantari Jayanti

| "Day of Mahalakshmi",

November 11, 1997 "Day of Awakening" – Deva Prabodhini Ekadashi

For each day in the following list there is a brief description of the significance of that day as well as the specific purposes for which the Maharishi Yagya program can be performed with enhanced effectiveness.

The first step in achieving any of the goals listed below is to obtain a recommendation for the appropriate Maharishi Yagya performances, based on your jyotish birth chart. An expert who is established in this knowledge will give these recommendations. Recommendations can be easily arranged by contacting our office at 603-588-4235 or a Maharishi Yagya program representative in your area at the phone numbers below:

Location New Hampshire Massachusetts

Illinois Iowa

California

Fax 603-588-4749

Phone (413-588-4235

617-864-5835

617-497 5597

312-341-9078

312-341-9943

515-72-5603

515-472-8822

619-754-5197

619-754-5196

Or call 1-800-888-5797 for the office nearest you providing Maharishí Vedic Astrology services.

Post Office Box 1928, Hillsboro, New Hampshire 03244- Phone 603-588-4235 Fax 603-588 4249

The diet is simple, low-protein, high-carbohydrate. While not a "starvation" diet in the usual sense, the missing nutrition reportedly tends to make Mother Diviners suggestible, "spacey," disoriented, even mildly delusional. They also regularly consume various TM food supplements, herbs and "Amrit Kalash," that reputedly contain significant doses of anti-depressants and other psychoactive substances.

The Mother Divine time structure is supposed to be quite rigid: Up before dawn, to bed before 10 PM, nearly every minute accounted for during the

day, and the nuns are never to be alone. It's our understanding that this regimen has loosened somewhat in the last 5 years or more, however.

Although Mother Diviners claim to practice the strictest celibacy, the intense isolation from internal and external stimuli can greatly magnify natural urges. The strong emphasis from Movement higher ups that the best thing a Mother Divine can do for her "evolution" is to have a celibate marriage with a celibate "Purusha" is said to put heightened emphasis on sexual activity. We've heard reports in this atmosphere of repression and pressure that secretive same-sex affairs blossom to match any Medieval nunnery. This is also said to be the case with the celibate TM monks, "Purusha."

There are many "silences" observed during the year, the "month" being the longest. To our knowledge, the silences are just that -- a month-long period during which the nuns do not speak. The Maharishi has said that prolonged silence "warms the soul." Naturally, it can also have some of the same effects of solitary confinement in breaking down ego barriers, increasing suggestibility, and the like.

Year-round, contact with the outside world is discouraged strongly. Mother Diviners infrequently place phone calls to the outside, and it's a rare event for a Mother Diviner to leave the Livingston Manor grounds.

The most puzzling thing of all to outsiders about the Mother Divine group, however, is that individuals are required to pay the TM organization for the privilege of participating -- last we heard, \$1,000 a month, \$12,000 a year.

Bear in mind, that Mother Divine course participants do perform light work for the TM movement while at THMD. It is as if the Catholic Church charged Carmelite nuns hefty sums for the honor of becoming a cleric.

UnfilteredNot that long ago, we entertained some TM "nuns."

We felt like we were invaded by aliens. I have not mentioned trancenet.net, but feel comfortable quoting some things that I have read to them.

Considering our guests bizarre behavior, I feel quite comfortable that what I have read there is true.

Our guests are strange beyond belief. People who have not been with them in 30 years are calling me to find out what happened to them.

We really feel like they are already trying to make our children feel like we are unworthy parents, and they along with TM are the only way to save them from a miserable future.

One of the guests was a relation living at Thousand-Headed Mother Divine (THMD). I have known her for 15 to 20 years and observed the rapid decline in her behavior and ability to deal with the outside world since she moved to Livingston Manor. Her manners have deteriorated to an unbelievable point so that she even eats with her hands now. Having been raised as a Catholic I am very familiar with the Carmelite Nuns. I mentioned to my husband that she seemed as detached from the world as they are.

She is painfully thin, anorexic I would say. Of course this is a result of the eating habits she will not change.

Her attitude towards any negative comment about MMY [the Maharishi] or the movement is to instantly remove herself angrily from the room. After my brief attempt to get her to discuss the progression of TM from "World Peace" to where it is now did not produce a discussion as I had hoped.

Tonight she refused to sleep under my roof and moved into the hotel with the rest of the TM relatives here. Of course, she didn't say that was the reason, only that we keep her from doing her program in solitude, and she can't rest here.

Personally, I am grateful that she is not here. She eats Maharishi supplements all day long, her hair is falling out, and she has a vacant look in her eyes.

She found the Mario cartridge on our Nintendo 64 far too violent for play. There is so much more to tell, but I am not well and can't recall all of the events till I can recover from this reunion. Our personal lives have been put on extreme hold for the past few days. It reminds me of the Don and Marcy story on trancenet.net.

There are too many secrets, too many unfinished endings, and too much mystery involved for us to feel comfortable with them. Especially for me since I am an in-law.

Today, they took my 10-year-old son on a day trip. He came home frightened and upset.

They spent over two hours in the car alone with him speaking in the soft hypnotic voices telling him how bad his life was going to be if he didn't learn TM. He commented that they made him so sleepy with the way they talked and wouldn't let him go to sleep.

TM did not work for me at all, and I suffered a lot while they kept telling me, "It is a good thing that is happening to you."

I feel that my anger is justified in this situation. I liken them to child abusers now with their efforts of manipulation of such a young and impressionable mind.

In the future my children will not be allowed to be alone with them. My son is very intelligent and gifted, but susceptible to persuasion if you work on the right triggers. They did their best -- they went for blood. We feel fortunate that the baby, age 7, didn't want to go with them on the trip today.

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Creation has two sides: intelligence, which is the cause of everything, and the manifestations of intelligence, which are the physical and psychological features of the everyday world. Because Transcendental Meditation directly approaches intelligence, rather than the manifestations of intelligence, it solves problems by introducing harmony and well-being at the most basic level, and not by dealing with problems themselves. That's why it is so effective.

Consider this example: The gardener supplies water to the root of a tree. That water, that nourishment, then reaches all parts of the tree - leaves, branches, flowers, fruit - through the sap. We can think of the sap as analogous to intelligence and the green leaves or yellow flowers as analogous to the manifestations of the intelligence. The leaves and flowers are the intelligence of the sap, after it has been transformed. So intelligence - like the leaves and flowers of a tree - appears as the many different forms of manifest life. Those manifestations include every aspect of existence, from the material and physiological, through the psychological, intellectual, and spiritual. All of those features of life come from transformations of intelligence. In meditation, we directly meet this essential intelligence. Therefore, we have the possibility of nourishing all of its other levels, and thus all levels of manifestation, in a way that is harmoniously related to the whole universe.

How is Transcendental Meditation different from the various other forms of meditation?

Maharishi: The basic difference is that Transcendental Meditation, in addition to its simplicity, concerns itself only with the mind. Other systems often involve some additional aspects with which the mind is associated, such as breathing or physical exercises. They can be a little complicated because they deal with so many things. But with Transcendental Meditation there is no possibility of any interference. So we say this is the all-simple program, enabling the conscious mind to fathom the whole range of its existence.

Transcendental Meditation ranges from active mind - or performing mind - to quiet mind - or resting mind. In this resting mind, one has purity and simplicity, uninvolved with anything other than the mind, uninvolved with any other practice. In Transcendental Meditation, because we deal only with the mind, we nourish all expressions of intelligence.

The mind meditates, gains Transcendental Consciousness and brings about transformation in different fields of manifestation. All fields of life, which are the expression of intelligence, are nourished or transformed and made better through experiencing Transcendental Consciousness.

The mind, of course, is always concerned with other aspects, such as the physiology of the body, the environment, and the whole universe for that matter. But since Transcendental Meditation deals only with the performance of the mind, from its active states to its settled state, it remains unconcerned with those other aspects, though it deals with them all, because intelligence deals with them all. -- Maharishi Mahesh Yogi, unknown

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Cults come in a variety of shapes and sizes. Categories of cults that are recruiting successfully today include:

Eastern meditation: characterized by belief in God-consciousness, becoming one with God. The leader usually distorts and Eastern-based philosophy or religion. Members sometimes learn to disregard worldly possessions and may take on an ascetic lifestyle. Techniques used: meditation, repeated mantras, altered states of consciousness, trance states.

Religious: marked by belief in salvation, afterlife, sometimes combined with an apocalyptic view. The leader reinterprets the Scriptures and often claims to be a prophet if not the messiah. Often the group is strict, sometimes using physical punishments such as paddling and birching, especially on children. Members are encouraged to spend a great deal of time proselytizing. (Note: included here are Bible-based neo-Christian and other religious cults, many considered syncretic since they combine beliefs and practices). Techniques used: speaking in tongues, chanting, praying, isolation, lengthy study sessions, many hours spent evangelizing, "struggle" (or criticism) and confession sessions.

Political, racist, terrorist: fueled by belief in changing society, revolution, overthrowing the "enemy" or getting rid of evil forces. The leader professes

to be all-knowing and all-powerful. Often the group is armed and meets in secret with coded language, handshakes, and other ritualized practices.

Members consider themselves an elite cadre ready to go to battle.

Techniques used: paramilitary training, reporting on one another, guilt, fear, struggle sessions, instilled paranoia, long hours of indoctrination. -- Captive Hearts, Captive Minds, Lalich and Tobias, Hunter House, 1993.